

LECTURES

TO

Children and young People

IN A

Catechetical Method,

Consisting of

Three CATECHISMS.

- I. A short Doctrinal CATECHISM in five *Propositions*.
- II. A short Historical CATECHISM in eight *Chapters*.
- III. A large Doctrinal and Practical CATECHISM, in seven *Parts*.

With a P R E F A C E shewing the Importance of a R E L I G I O U S E D U C A T I O N.

By S A M U E L B O U R N.

R E C O M M E N D E D,

By the Reverend Mr. MOTTERSHEAD,
Mr. ROGERSON, Mr. CHANDLER, and
Mr. BENSON.

The S E C O N D E D I T I O N.

B I R M I N G H A M:

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LECTURES

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IN A

Catechetical Method,

Consisting of

Three Catechisms.

- I. A Short English Catechism in the Protestant
- II. A Short English Catechism in the Roman Catholic
- III. A Short English Catechism in the Unitarian

With a Preface and an Appendix containing the

Instructions of the Board of Christian Education



By the Rev. J. J. G. [Name]

Author of the [Title]

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[Additional text]

THE Recommendation.



THE three Catechisms here published by our Reverend Brother, Mr. *Samuel Bourn*----- we have perused, and can heartily Recommend to the Use of our fellow Christians.

It is a Pleasure to us, that we find in them no Addiction to particular Schemes, or human Systems of Divinity ; but the Word of God and the Nature of Things are attended to, thro' the whole, with an unbyassed Freedom.

Nor is a Party Spirit in the least encouraged ; but the Religion of Christ is laid before young People in its original Simplicity and native Beauty, free from Adulteration and Mixture.

The practical Part of Religion (too little insisted on in most other Summaries) is accurately and fully explain'd in this. The Virtues and Duties of a Christian are justly describ'd, built on right Principles, and inforc'd with suitable Motives. Youth are here taught first how to *think*, and then how to *act*.

Disputable Things are left out : proper Distinctions are observed between the *Means* and the *End* ; and its just Weight allowed to each. The Scriptures produced are well chosen, and pertinent to the Purpose for which they are cited.

The whole is intelligible to Youths of honest Minds, and moderate Capacities ; and yet a great many Explanations and Remarks occur in the Margin, with Quotations from the best Authors, which may at once entertain and improve the well grown Christian.

In a Word, these Catechisms, if diligently read and considered, will, we doubt not, recommend themselves to the Esteem and Use of Christians ; and
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of Ministers too, who have not Time
or Experience sufficient to prepare
such for themselves.

As we are satisfied the Author had
a good Design in these Branches of his
Labours; and that this Book is well a-
dapted to promote Knowledge and Pi-
ety in young and old; so we pray that
a large Share of the Divine Blessing
may accompany and crown it with
Success in the Christian World.

Joseph Matherhead.

Josiah Rogerson.

We join (with our Brethren above-
mentioned) in recommending the fol-
lowing CATECHISMS, as a Perform-
ance in which the Author has taken
a great deal of laudable Pains; and
which we hope will be of great Service
to many.

Samuel Chandler.

George Benson.

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THE
PREFACE
(Or INTRODUCTION) to the
CATECHISMS.



R. CH-Bishop. Tillot-
son says, he thinks it
a true Observation;
“ That *Catechizing*,
“ and the History of
“ the *Martyrs* have
“ been the two main
“ *Pillars* of the Protestant Religion.”

The Weight of this Observation is
sufficient to incourage *Catechetical*
Labours amongst Protestant Ministers

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who desire the Security of that Religion which is the Glory and Perfection of Man : and would, if universally received, be the Happiness of the World.

For my own Part, I have long considered the *Youth* in our Christian Assemblies, as the Principal Object of a Ministers Regard ; a large Share of my Endeavours have been employ'd in their Service, and I hope God has not denied his Blessing to them.

As I have made a little Essay to assist young Christians in their *Devotions*, or their Intercourse with God, by publishing two small *Volumes of Prayers* ; I now offer them some farther Help to understand the true Nature of Religion, and to lead them into the Practice thereof, in all its reasonable, lovely and useful Branches. And if any *Juniors* in the Ministry and Masters of Families shall judge these Compositions worthy to be used as an Instrument in training up the Youth under their Care, till a more perfect Catechetical System do appear, the Author will

will be sensible of their kind Acceptance, and wishes them Success in their Pains.

THE ART OF EDUCATION is one of the most important, and yet one of the most difficult Arts in the World. It is, *the Art of forming and fashioning the Mind*; by rectifying the Judgment, correcting or improving the Temper, governing the Passions, and directing the Behaviour of Youth, in order to raise them above every vicious and every mean Thought, Sentiment, and Action; that they may think and act suitably to the Dignity of the rational Nature, and to the noble Ends of Christianity.

No wonder so many unformed and misshapen Youth appear in the World, without Thought, Judgment, Temper and Conduct; filled with Error and Vanity, devoted to Vice and Folly, governed by Imagination and unreasonable Passion;—when so few Parents have learned, or attempted to learn the great and useful *Art of Education*.

So

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So useful, that a Child well educated is much more obliged to its *Master*, than to its *Father* *.

I distinguish *Masters* from *Fathers*, where there ought to be much less Distinction than there usually is: But the Distinction *will* take Place (even amongst People of Rank in the World so long as Fathers think more seriously about their Sons and Daughters *Externals*, than their *Internals*; their *Fortune*, than their *Religion* and *Virtue*: And while they *themselves* labour for Portions and Settlements, but commit Education wholly to *Others*.

There are few Parents of Sense but they desire to see the Minds of their Children cultivated with Knowledge and Virtue. And sometimes have it more at Heart to procure knowledge for their *Children*, than to obtain it themselves. Whence can this arise, but from this secret Principle, "That the Understanding and Virtue of their Children will do them Ho-

* Bernier's Voyages. Crousa's Log. Vol. I. p. 123.

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nour, without putting them to any Pains, and Self-denial, or laying any Restraints upon their own Passions?"

But amongst Parents who take some care of *mental* Improvements, how many are more solicitous about the Knowledge which qualifyeth their Children for Trade, Company, and the Business of Fortune; than about that sacred Wisdom and Virtue, and those Christian Tempers, which are the best Ornament, and the true Perfection of the Human Mind, the Object of Delight and Love, the Principle of Usefulness, and the only Source of Happiness.

It is far from my Design to disparage any laudable and useful Art; but I would most strongly recommend what every Man must approve, the Art of training up Youth in the *Maxims* of Religion, in the Love of Christian Virtue, in a Course of Life which will render them Blessings upon Earth, fit them for leaving this World, and render them acceptable in another.

To render this Work more easy and delightful to both Parents and their Children,

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Children, I publish these *Lectures*. As they are a *plain System* of Religion for *Youth* to converse with, clear of Subtlety and Disputable Opinions. So they are drawn up in a Method that a sensible, attentive *Father* may manage with moderate Application.

And I wou'd hope a few ARGUMENTS will convince Christian Fathers and Masters of the Necessity of hearty Applications to this Work; and that a little PERSUASION will engage them in it.

That a *principal Care* is due to *Youth*, from *some Hand* or other, will easily be allowed; they *need Teaching*; and are *capable* of Improvement; they are *Susceptible* of strong Impressions, either Virtuous or Vicious; the *whole Interest of Religion*, and of the *World's Welfare* has a Dependence upon their future Conduct.

That this Care is primarily due from *Parents*, is equally obvious, from a Consideration of the *near Relation* they stand in to their Children; which carrieth in it Obligation to Duty. They are *Trustees* for them, and *Guardians* over

over them, appointed by God, the Parent of the Universe, in his natural Providence. Parents have the best *Opportunities* for executing the Offices of Education: And from whom can Children claim it, if Parents neglect it, and disown their Claim! Agreeably to this Order and Settlement of Things, the *Great God*, in his Word, does in the most solemn manner *charge* upon Parents this Work.

Let me then *Recommend* it to you, Christian Parents! and press it upon you, to attend to this *great Care*, to learn and practise this *great Art*, the Art of religious Education. *Consider,*

1. That the whole Cause of *Religion* and *Virtue* must stand or fall, as Youth are well or ill educated: Tho' their Influence, while young and single, may not be great; yet when advanced to Headship over Families, to Presidence over religious Assemblies, to Rule over Cities, their Influence grows great, either to promote or pull down the Building of Religion in the World.

The next Generation will consist wholly of the Children planted in this;

if they are neglected, or ill taught ; Religion will die in the next Age : If they are cultivated and well seasoned, they'll diffuse a Spirit of Piety thro' every little Region round them, and sow the Seeds of Virtue in the Youth of the next Age. Consider,

2. How much the Welfare of your Country depends upon this Care. If Religion, Justice, Truth, Uprightness fail ; the very Foundations of a Land are overthrown and go out of Course. *Psal. m. 3. lxxxii. 5.*

Who wou'd choose, or even care, to live in a Country where a Spirit of Tyranny reign'd in Rulers, a Spirit of Discontent and Rebellion in People ; where Compassion has forsaken the Rich ; and Industry is abandoned by the Poor ; where Truth and Equity find no place in Trade ; where every Brother will supplant—and where a sober, regular, well order'd Town is not to be found ; and few or no Families, where Piety, Modesty and Peace reign !

If this ever become the State of our Country, it will be time for every good Man to flee out of it : It cannot stand

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long; Sin will sink it, and Judgment cannot be far off. Prevailing Iniquity and Debauchery is the worst Plague; nor can any thing expell or prevent it, but the religious Education of Youth. Consider, How much the well-being of Families, and of all lesser Societies depends upon Education.

What wretched Husbands, Wives, Fathers and Mothers, Masters and Mistresses; what worthless, unmanageable Servants must Children make, who are brought up Strangers to Religion; who are taught the Maxims of Bodily Labour only; who are inspired with no Opinion, but of the worth of Riches; and with no Love, except of Themselves; who are void of every good Principle; and without one virtuous Habit: Who never learned the Art of denying their Appetites, governing their Tongues, and suppressing irrational Passions; who are destitute of the noble and publick Affections of Sympathy, Pity, Charity, Friendship, who are taught only to idolize themselves, and

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to seek nothing in earnest but a private and personal Interest!

What can such Children be good for in any Station of Life. How insignificantly will they stand, or how mischievously will they act in every Relation! What wise Family will ever come into Alliance with them! Consider, to guide you.

How surely you lay the Foundation of your *Childrens Ruin*, and what certain Bars you lay in the way of their true Happiness; who neglect Instruction, and leaden them into such religious Principles and various Tempers as are the only Source of Happiness; and who foster them to imbibe, or dictate to them those selfish Principles and sensual Tempers which will work their Ruin; who narrow the Spirit, Sensuality, a Passion for bodily Things, Ignorance, ill Tempers ruin the Health and Happiness of a Soul, as effectually as Diseases do that of the Body.

Religion, Virtue, Wisdom, good Principles, Friendly Tempers are the only Health and Soundness of the Mind.

without which all the *Wealth* you can scrape together for them, all the *Finery* you can cloath them with, and all the *Business* you can enter them into, will not keep them from being miserable. *Once more consider,*

5. How much *nearness to Peace and Happiness*, or *Remorse and Misery* depend upon your executing or betraying this your *Trust*, the religious Education of your *Children*.

What Satisfaction can you have in seeing them finely dress'd, decently or nobly lodged, shining in Equipage and Grandeur, match'd to Estates and large Revenues; while they *THEMSELVES* are foolish, blind and dead, Strangers to the God who made them, Enemies to Virtue, miserably hoarding up, or wantonly and wickedly mispending Wealth,----without Wisdom to Worship God, to use their Riches, to fill up their Stations; without any Principles, Habits, Tempers, Works, but such as they *wou'd willingly*, yet *cannot possibly* part with and shake off at Death?

Then how will you come off in the other World, and in the Judgment of the

the great Day, if you, their Parents, have inspired or nourished their worldly and vicious Tempers; if you have taught them to place their Happiness in Luxury, State, and Titles; if you have taught them no *Maxims*, recommended no *Temper*s, advised them to no *Works*, that they will with to carry with them into Eternity.

"Ah poor unhappy Son, or Daughter! Thou art married Rich enough, hast Wealth enough, Attendance enough, outward Finery enough. But now I see it too late, and it pierceth my Heart. I see thou wast off the main Matter, the only Treasure worth having and worth keeping. I see thee Dying and going off in a State I wou'd not be found in for a thousand Worlds!"

"Ah Parents! when will you be wile, and seek for your Sons and Daughters a Portion that none can take from them, a Portion that will not be lost by Death?"

"As to the *Mission* of Education, great Judgment is requisite, more than the most part of Fathers and Masters

do acquire; but do your best, and still be trying to do better.

You had perhaps no Education your-
self (the Lord pardon all the manner
Sort) and therefore know not how to
give it your Children: But now you
see the Importance and Necessity of
it, and the Obligations you are under
to this Service, for your selves to it
employ faithful Industry, and procure
the best Help you are able. To this
End,

Attend principally to the great Truths
of Religion. Religion will inspire your
own and their Breasts with the noblest
Tendencies, and the highest Aims:
Assist your Sons, and Daughters to
entertain a great and awful, yet a love-
ly Idea of God, that they may love
to think on him, and long to pray to
him.

Frequently represent to them the
incomprehensible, matchless Charity
of Jesus Christ, as a proper Induce-
ment to become his Disciples.

Then acquaint them with Provi-
dence, with what Wisdom, Steadiness,
Justice, and Kindness God governs the
World;

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World, the many of this World are
fitly a Secret to us, and will engage
their Trust in God, and promise in
them a constant Tranquillity and Cheer-
fulness under all Events, and in the
darkest Hours.

To Represent a *young Person* as very
awful, yet very accessible, and not to
be feared by good Men. Lay before
them the strong Proofs which make
it appear certain.

Shew them the Reasonableness of
the Christian Law; and by the excel-
lent Doctrines of *Jesus Christ*, direct
and assist them to form their Judgments,
to subdue their Passions, to regulate
their Desires, to correct or improve
their Tempers; and try, by the wisest
Descriptions of Virtue and Vice, with
all their Attendances and Consequences,
to implant in them all the Principles
of practical Religion, and the Habits of
Virtue.

The Christian Doctrine, and the
Precepts of *Jesus Christ* are the Salt
with which you are to season their
young Hearts.

And

And

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And the higher and holier Station your Children are designed for, the more Care is due in their Education. Youth educated in the Principles, Maxims, and Tempers of this World, must make a wretched Appearance in the Pulpit, and not a good one in any publick Station; the Advancement of such Youth in Church and State, must be fatal to Religion.

Let not the Father of Spirit, the Redeemer and Sanctifier of Souls be grieved by beholding these precious Vessels, the Minds of your Children, filled wholly with worldly Ideas, with Vanity and Trash, who are so capable of noble Improvements and divine Revelations.

Guard also with great Care, against educating your Children in the narrow Spirit and Principles of a Party. This will sour their Minds, contract their Loyds, and perhaps make them Bigots thro' Life. Let them know they must be Disciples of Jesus Christ, and of Him only; that their Religion is to be taken from his Gospel, and from that only, and not from Man, or any Assembly.

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Assembly of Men, how great or good
 soever their ^{names} ~~names~~ be, when they
 themselves and Tutors educate Youth in the
 School, ^{of a Party} ~~of a Party~~, instill ^{into} ~~into~~ ^{the} ~~the~~
 Party, ^{Parties} ~~Parties~~, and declare for a few
 Uncharitable Principles, a Set of little
 Opinions, which they dictate with an
 Air of Seriousness, and a decisive Tone,
 this is apt to make great Impressions
 on Youth, to produce ⁱⁿ ~~in~~ ^{the} ~~the~~
 future Life, and has proved very un-
 happy for the Church and World.

Let your Children know, that Re-
 ligion is a *nobler Thing*, than Secular
 Bigotry, dry Opinions, and a fruitless
 Faith; that it lieth in the Image of
 God on the Soul, a Likeness to God,
 and Jesus Christ in Justice, Kindness,
 and Charity; that it consisteth in Hea-
 venly Dispositions, devout Affections,
 in Rectitude of Spirit, Purity of Soul,
 and universal Goodness.

Then make to your Children a clear
 Distinction between the outward, or
Instrumental, and the real, inward, or
Moral and practical Part of Religion; to
 teach them to value the Latter above
 the Former; and to value the Former
 for

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for the sake of the latter, as the means are valuable for the sake of the end. How solicitous have I seen some Parents to teach their Children Forms of Prayer, before they knew any thing of God, or could well speak, and at the same Time indulging them in every foolish Temper, and gratifying every craving Appetite, which is the design of Prayer to curb, rectify and subdue.

Nay, have I not seen some Parents chiding, and even forcing their Children to say their Prayers, as if saying Prayers was Praying, though without either Understanding or Sincerity, as if Praying thro' the Influence of their Authority only, would be an acceptable Sacrifice to God, as if any Part of Religion could be a forced Service, without Will and Choice, as if they were resolved to lead them into the Road of dead external Formality in Religion? And yet these same Parents, so indiscreetly zealous for outside Things, perhaps employ little or no Pains to establish in the Minds of their Children

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just Notions of God, the Principles of Righteousness and Kindness, the Laws of Truth, Candor, Mildness, and Peace, are under no necessity to biddle in their Hearts a Love to Virtue, to raise in them Desires after Wisdom, tho' these are the greatest of all Goods; the only Possessions that can be call'd theirs, and the only solid and unchangeable Fund of Serenity, Pleasure and Joy. But They are considerable Errors in the Method of Education; That Parents take more Pains to teach their Children the Doctrines, than the Duties of Religion, tho' the Doctrines are revealed for the sake of the Duties: That they are more careful to instruct them in the abstruse and darker, than in the plain Doctrines of Christianity; tho' these are always the most important: That they too much neglect Duties to Men; and those inward virtuous Tempers which are the Spring of these Duties, tho' Duties to Men, who need our Love and Service, are as strongly insisted on in the Scriptures as Duties to God, who needs them not. That they insist too little on the greatest Truths

Truths in Religion, the Being, Perfections, Providence of God, the Evidences of Christianity, the Authority of the Scriptures, the Immortality of the Soul, a future Judgment; and insist more on particular Truths, before their Children are well established in these general ones. — That the *Historical Part* of the Bible is too much neglected in Education, tho' it is the *easiest* to be understood and remember'd, the *pleasanteſt*; and perhaps the most *instructive*.

The great *Facts* recorded in the Old and New Testament are a strong Proof of a Providence, they support the Authority of *Moses* and the Prophets, of *Christ* and the Apostles; they carry in them living Images of Virtue and Vice, and of Happiness and Misery attending on them; and afford the most delightful and most profitable Lessons to young People.

The naming only these *Errors* in the *Method* of Education is, I hope, enough to wise and thinking Parents, without insisting farther on them *.

* See Osterwald's Causes of Corrupt. Part II. ch. 5.

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As to the *Methods* of Education, Wisdom, and Art, is highly requisite to secure Success; but it is not easy to separate wholly *Method* and *Manner*, some Observations already made may be reduc'd to this Need.

It is of Importance, that Parents *Establish their Authority* early, and determine to be obeyed; but then they ought, in all Cases, as soon as their Children are capable of it, convince them that they *have Reason* to be obeyed; They ought to gain an Ascendancy over Children, not purely on the score of bodily Height, or of Age, or the Dint of threatening Tones and assuming Airs; much less by cruel and brutal Usage; but by discovering a superior Wisdom, and a tender Love, by an equal Disposition of mind, moderate, calm and firm; a Mind always Master of its self, that is always guided by Reason, never by Passion and Fancy; such as will secure Reverence and Respect in Children, and shew them the Reasonableness of Obedience.

I may add, That tho' Parents and Tutors shou'd possess and discover a Superiority of Understanding, yet they shou'd not *affect* to shew it; much less manifest any Contempt of Children and Scholars; which must needs give them an Aversion to the Teachers, if not to the Things taught: It is certain Children are much more easily and effectually taught by Way of *Conference* and Reasoning, than by that of *Authority*.

Then, it is of great Consequence in Education, to shew Children the *Reasonableness*, the *Beauty*, the *Usefulness* of every Virtue, of every Duty which the Gospel recommends; and how sure and infallible a Way to *Happiness*, Christian Piety, Virtue and Duty is. This I have had in View in the following Compendiums,

Show them Religion, which relates so wholly to Eternity, to be so august and so good, that its very Name may gain Respect, and ingage their Pursuit.

Show them how essential to Christianity, how necessary to the Welfare of the World, how Worthy of Mankind

kind, mutual Forbearance, Love, Candor, Charity are: Which Virtues have been trampled under Foot (by Papists, by Protestants, by Dissenting Protestants, by Christians of all Parties) in Favour of Words, Sounds, dark Opinions, Things below even the Circumstantials of Religion; which has been the Sport of Infidels, and the Grief of the wise and rational Part of Mankind.

It is Time that Youth be educated in a better Spirit.

Is it not a melancholy, a dreadful Consideration, that the Christian Religion (the most lovely, most beneficent, most glorious Institution) which was design'd to revive Piety and Virtue in the World, to draw Men off a Dependence upon the Senses, to elevate the Mind to eternal Things, to transform the Soul into God's Image, and to purify the Heart from every corrupt Temper and selfish Passion,--- that this Religion shou'd be employ'd to subject Men to Externals, to Trifles, to Amusements, to Opinion, Notions, Setts of Words; which has made them lose Sight of that DEVO-

tion, which consists in forming just Ideas of the Wisdom and Goodness of God, and in a Conformity of Heart to the Father of Spirits ; who exacts nothing from Men, but a solid, rational Virtue, which in preparing them for the Happiness of the World to come, makes at the same Time their greatest Happiness in this.

But in order to render Instruction successful, to demonstrate to Children the Excellency of Religion, and to corroborate good Beginnings in the Heart, it is of the utmost Necessity that *Examples of Virtue* be statedly placed before their Eyes ; let 'em see in the Tempers, Language and Actions of their Parents no *Images of Vice*, nothing that favours of a worldly Spirit ; or that is likely to make Impressions upon them unfavourable to Religion. Let them see, by the Moderation of your Spirits, by the Evenness of your Tempers, by the good Orders of your House, by your reverent and decent Management of religious Exercises, by the dear Friendship subsisting between their Parents, by your Readiness to do good

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to all, by your just, kind and peaceful Behaviour, by your Patience under temporal Losses and Disappointments; That RELIGION has enter'd and has conquer'd your Hearts; that you believe its Truth, are sensible of its Worth, and live under its Influence and Power.

The *Importance* of Education has led me into these Inlargements; but the subject is too copious even to touch upon all the great and delicate Parts of it.

I hope Parents and Masters, to whom I chiefly address my self, will attend to the Duty of their Province, and spend their leisure Evenings, and especially the vacant Hours of the Lord's-Day, in the Labours of Education; and when they find God prospering their Labours, and their Children and Servants improving in Wisdom and Virtue; this may be more their Pleasure than the flourishing of the finest *Garden* or *Plantation* under their Eye; as young Souls are of infinite more worth than *Flowers* and *Trees*; and they will then count an Evening Hour

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spent in conversing with their Families, as well imploy'd as with their Companions in a Tavern.

For God's sake, Christian Tradesmen, look on your Families as your *chief Nurseries*, and on Children and Youth as your *finest Plants*, and see that their Minds be cultivated with the Principles of Religion, and Dispositions to Virtue, that you may *show them* to your Friends and to the World with Satisfaction; and give a good Account of 'em to God in Judgment.

This *Volume* I offer for your Assistance, to make one great Branch of Education easy and pleasant to both you and your Families.

It will not be a *hard Task*, I hope it will be a pleasurable one, for your Children and Servants to *prepare a small Portion* of these Catechisms, suitable to their Age and Capacities, to be examin'd every Lord's Day Noon or Even, or at other convenient Seasons.

The *Method of Examining* is not difficult to a Master or Mistress of moderate Ability and Attention, and who
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take a little Pains to review and to comprehend the Lecture, before they begin. Tho' some have a Faculty beyond others of making every thing in Religion familiar and delightful to Children.

The *Notes*, which are sometimes large, will afford the *Examiner* or *Catechist* Materials for Enlargement, and Explication as he goes on; as well as furnish more copious Reading for Youth of the upper Class.

I drew up these Catechisms only for my own Use, in my Ministerial Capacity; and have now modell'd them several Times since the first Draughts: Shou'd any of my younger Brethren in the Ministry think fit to imploy them in their Catechistical Lectures; I wou'd recommend to them an *Interleaved Book*; which will leave them Room for Corrections, Illustrations, and Additions from their own Reading and Reflection, to render the Piece more perfect; and by which Means it will answer the End of a short *Common-place-Book*, and a familiar System of practical Divinity.

Thro'

Thro' the whole, I have aimed at *Plainness, Brevity, Fulness and Accuracy*; how far I have reached my aim, every Reader must Judge. I shall be thankful for friendly Remarks from any Hand what ever.

I have never declin'd borrowing *Materials* or *Method* that answer'd my Purpose; *Ostervald's Catechism, Gaf-trel's Institutes*, and *Dr. Wright's Great Concern* have been useful to me in drawing up and finishing the Plan of the *third Catechism*.

The *five Propositions* in the *first Catechism* (which may be soon learned by Heart, and understood by Children) contain all that wise and moderate Christians will, I think, judge *Essentials* in Religion, or *Fundamental Doctrines*.

The *second Catechism* gives the *Catechist* Scope for many and useful Inlargements both *Historical* and *Practical*. It is a short *Scheme of Providence*, shewing what fit and wise Methods God has been taking to prevent Idolatry, and to recover the Nations infected with it; to check Cor-
ruption

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ruption in Principle and Practice, that it might not become Universal; to restore Original Religion; to prepare the World for Christianity; and to promote Virtue and Happiness amongst Mankind.

As to the *third Catechism*, or System of Doctrinal and Practical Religion; in *Part I.* I have given a general Account of Religion, as distinguished into *Natural* and *Reveal'd*, or as reveal'd by the *Works* and *Word* of God: To which is added, a short Defence of the Christian Revelation; and a Summary of its chief Doctrines.

In *Part II, III* and *IV.* I have made the Scheme of *Duties* as clear and perfect as I was able. I have not been uniform in the *method* under each Branch; I thought a Variety more useful and refreshing.

In the *Definitions* of the several Christian Virtues, I have endeavour'd after some Exactness; in regard clear and distinct Ideas are the Foundation of all true and useful Knowledge.

Every single Article is usually supported by *one Text* of Scripture; if
this

this be omitted any where, and the Texts only referred to by Figures, and not recited, as in *Part V. Sect. VI.* it is to avoid Prolixity, in Cases where numerous Scriptures are necessary to support and illustrate the several Particulars summed up.

The Contents of the *fifth Part* will I hope, be thought worthy the Study and Attention of the highest Class of Christians, who desire to become perfect in *Christ Jesus*.

The Doctrine of *Repentance* stands, I think, as properly by it self, in *Part VI.* as if it had been drawn in under any Head of Duty; in regard it belongs chiefly to *bad Men* as Preparatory to the Kingdom of God; yet partly to *good Men*; and in regard it is to be expressed in Acts towards both *God and Man*.

The *Last Part*, concerning *Rewards and Punishments*, gives the fairest Occasion and the largest Room for *Oration and Perswasion*, or the *Pathetick Art*; but I have not ventur'd on it, either there, or in the former Parts; It requires great Inlargements, and therefore

Therefore wou'd not consist with my Design ; I leave it to the several *Instructors* of Youth ; And nothing affords more and better Topicks for Eloquence, Perswasion, and Addresses to the Passions of young People than the Christian Scheme. After Parents, Masters, Ministers have convinc'd the Judgment, they ought to exert all their Talents in recommending Piety and Virtue ; and in dissuading from Sin and Vice, by the Motives of the Gospel ; Life and Death, Heaven and Hell, Happiness and Misery, the Favour and Displeasure of God ; the Compassion and Example of the *Son of God*.

Nor doubt, Christian Tutors, but God will accompany your wise and faithful Labours with the Influence of his good Spirit ; who is always willing to conquer Hearts, and is waiting for Opportunities to build up God's ruin'd Temples.

I shall only add, That as a great Part of Children have *no Education*, thro' the Ignorance or Inability of Parents ; I beg leave to offer it to the Consideration of *Christian Congregations*

xxxvi The PREFACE.

ons, especially of the more wealthy sort; whether establishing amongst them *little Funds* for supplying poorer Families with proper Books to assist them in the Education of their Children, wou'd not contribute to raise up a Generation of better instructed and more virtuous young People: If this answered no further an End than furnishing Masters of Families with a larger Choice of good Servants, and more honest Workmen; I hope they will think their Money well, very well laid out. But when they consider these Funds as Means of reforming the World, and of promoting the Eternal Happiness of Multitudes of their Fellow-Creatures; surely every well disposed Gentleman and Tradesman will cheerfully concur in so noble a Design.

S. Bourn.

ADDRESS TO THE CATECHUMENS.

Dear Children !

IN regard, thro' the Providence of God,
and by the Choice of your Parents, I
am become your Instructor in Religion, I
would not neglect any Means or Seasons
whereby I can answer the End of that
Choice.

In order to lead you into an Acquain-
tance with the best and greatest Things,
the Knowledge of which may do you good
for ever, I would have you consider,

1. That *some Truths* in Religion are ne-
cessary to be understood in order to your
being *Christians*, or to your *eternal Sal-*
vation.

2. That *more Truths* are necessary to be
learned, in order to your becoming *wise*
and *flourishing Christians*; or, to your
greater *Comfort, Excellency and Usefulness*
upon Earth; and to your having *greater*
Rewards in Heaven.

3. God

3. God hath no where told us *just how much* Knowledge is absolutely necessary, more is fundamentally necessary to some Persons than is to others. And God would have all Men thrive and grow better every Day, that they may become more like to Him, their Father in Heaven, and be capable of more Blessedness in him. (1)
 I shall therefore lead you into the Knowledge of the *most necessary* Truths first; and then into *others*, as you are able to receive them; feeding you first with *Milk*, and then with *strong Meat*.

But as introductory to the whole, let me inform you, who is a *proper Catechumen*, or one qualified for moral and religious Lectures. (2)

1. A Person who hath some Knowledge of Human Actions, and is capable of acting upon Principles of Reason, or who begins to distinguish between Good and Evil. For God our Maker, teacheth us more than the Beasts of the Earth, and maketh us wiser than the Fowls of Heaven, Job. 35. 11.

(1) See Dan. Burgess's three Questions.

Note. The Gospel is a *Law of Sincerity*, insisting on sincere Obedience, and consequently on some Degree of Knowledge, as a Term of Salvation.

It is also a *Law of Perfection*, requiring Growth and Improvement in Virtue, as the Terms of Approbation and Reward.

(2) See *Cirellii Ethic.* p. 1.

2. Who

2. Who is desirous to learn, and is, to that End, attentive and considerate. A desire to be wise, is the first Step towards becoming Wise. *My Son, incline thine Ear to Wisdom, apply thine Heart to Understanding. Happy the Man, who findeth Wisdom. Wisdom is the principal Thing, get Wisdom, and with all thy getting get Understanding. Seek her as Silver, &c. Pro. 1. 2. ch. 2. 8-10. ch. 3. 13. ch. 4. 1-7. ch. 5. 1, 2.*

3. Who is indowed with Probity, Sincerity and Fairness of Mind; who delights in Examining into Truth, and Right, hath Pleasure in seeing it, and is ready to follow its Conduct. *The Bereans, with a noble Generousness of Spirit, rais'd above Prejudice and Bigotry, received the Word with all Readiness of Mind, and searched the Scriptures daily, whether those Things they heard, were so. Acts 17. 10, 11.*

4. Who is beginning to gain Dominion over his Appetites and Passions. We must *flee youthful Lusts, or we shall never heartily pursue Righteousness, and practise Faithfulness and Charity. 1 Tim. 6. 11. 2 Tim. 2. 22.*

If in any Degree you are thus qualified, we may with the more Pleasure and Hope proceed in our Work.

THE
First *CATECHISM*.
IN FIVE
LESSONS OR PROPOSITIONS,
CONTAINING
The Essential or Fundamental Articles in
RELIGION.

I. *Lesson or Proposition.*

THERE is one God, infinitely (1)
Wise, Great and Good, who made
me and all the World. *Heb. 11. 6. He
who cometh unto God, must believe that he
is, &c.*

This Lesson broke into little Questions.

Who may *you*? your Soul, and your
Body; your Power to Think, your Eyes,
Ears, &c? GOD.

NOTES of Illustration and Enlargement, for the Use
of the Teacher or Learner.

(1) What means *Infinite*? without Bounds; as to
Time, call'd Eternity; as to Place, call'd Immensity.

Who

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Who made this World; the Sun, Moon and Stars; Seas, Mountains, Birds, Beasts, Fish, Trees, Flowers? **GOD.**

Who is **GOD**? What Idea or Notion have you of him? **GOD** is an understanding and wise; a great and powerful; a good and kind Being.

1. How know you that God is an understanding and wise Being? From his Works. *Jer. 10. 12. ch. 51. 15. He hath made the Earth by his Power, he hath established the World by his Wisdom, and stretched out the Heavens by his Discretion. Rom. 1. 20. (2)*

Has not every Watch and Clock an ingenious Maker? **Yes.**

Is it not as plain that he who built this World is God, a Builder infinitely Wise? **Yes.** *Heb. 3. 4. For every House is build-*

(2) What farther Instances of *Wisdom* are there in the visible Creation?

In *General*, All Things are ordered for some *End*; which proves a foreseeing Contriver. See *Ray's Wisdom of God. &c. Cheyne's Philos. Prin. Newentit, Derham.*

Particular Instances are as innumerable, as the Parts of the Creation.

The regular Successions of Summer and Winter. Light and Heat in just Quantities. The Structure of every Member in Animals. Converting Food into Blood. The constant Change of the Elements into new Forms; particularly in Herbs and Trees.

Could any Man or Angel make such a World? **No.**
Can any mend it? **No.**

ed by some Man : but he who built all things is God.

2. How know you that God is Great and Powerful? From his Works. *Amos 4. 13. He formeth the Mountains, and createth the Wind. Job 5. 9. He hath done great Things.*

What great Things hath God done, which prove his Almighty Power? He hath hung the Earth upon nothing; created the great Sea; ballanceth the Clouds; thundereth with his Voice; bringeth the Wind out of his Treasures. (3)

3. How know you that God is Good? By his Works. *Pf. 119. 68. He is good, and doeth good.*

What good Things hath God made? A good Sun, a good Earth, good Water, and hath order'd to be written a good

(3) What other Instances can you give of God's Greatness?

Ans. 1. In the Works of Creation, the Greatness of God may be thus represented. A House is greater than a Man, a Town greater than a House, a Country greater than a Town, the Earth and Sky greater than a Country, the Heavens greater than these; but God is greater than all.

Note. These Ideas are *material*; yet perhaps as exalted as Children are capable of

2. In *Providence*; Drowning the World; dividing the Sea; throwing down the Walls of *Jericho*; slaying *Sennacherib's* Army; casting the Disobedient Angels down to Hell.

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Bible. (4)

If God be infinitely Wise, what Duty do we owe him as such?

1. We must pray to him, and ask of him Willdom and Counsel. *Jam. 1. 5. If any want Wisdom, let him ask it of God.*

2. We must do what he bids us; for he will never bid us do what is wrong; and it must be wrong in us, not to do what is right. *Deut. 12. 8,—32. Whatsoever Thing the Lord commandeth, observe to do it.* (5)

If God be infinitely Great and Powerful, what is then our Duty to him?

To fear him; and not to Sin against him. *Jer. 10. 7. Who wou'd not fear thee, O King of Nations. Psal. 4. 4. Stand in awe, and sin not.* (6)

If God be infinitely Good, what Duty

(4) What other Instances of the Goodness of God can you Name?

Ans. Every Creature serveth Man. God maketh Men good.

What is the Sun good for? To warm the Earth, and enlighten the Air. What is the Earth good for? To bring forth Corn, &c. What is Corn good for? To feed Man. Shou'd not Men then be good for some what? Yes.

God made all Things good, as they answer a good End; and are fitted to yield good to others, or to enjoy good themselves.

(5) Do not Men apply to their wiser Neighbours for Advice? Yes.

(6) Do we not fear to offend Great Men? Yes
does

does he claim as such? That we love him, *Mat. 22. 37. Mark 12. 30. Thou shalt love the Lord thy God with all thy Heart.*

What is loving God? Such an Affection of Mind towards God as includes a prevailing Desire, and Indeavour to please him; and delighting in his Favour. (7)

L E S S O N II.

GOD made Man good and happy; but Men make themselves sinful and miserable.

This Lesson broke into Questions.

How came this World to be filled with Men, Women and Children; did God fill it at once? No.

How many made He at first? One Man and one Woman.

What were their Names? | *Adam (1)*
Eve.

(7) Do we not love good Men, and our Benefactors? Yes. Is loving God's Government and Laws, his

Interest and People, loving God? Yes. 1 *John 5. 3.*

This is the Love of God, that we keep his Commandments. Is any other so Wise, Great and Good as God?

No. Is he able to bleis you and make you happy?

Yes. And will he make you blessed and happy, if you serve him? Yes. *Psal. 84. 11.* He will give Grace

and Glory: no good thing will he withhold from them that walk uprightly.

Illustrations and Additions.

(1) Adam signifies Beautiful. See *Ludolf's Hist. Ethiop. L. 1. No. 107.*

Of what Matter did God make *Adam's* Body? Of the Dust of the Ground.

Of what made He the Body of *Eve*? Of a Rib taken out of *Adam's* Side, while he was *asleep*. (2)

How is the Creation of the Soul expressed? He *breathed into them the Breath of Life*. Gen. 2. 7.

Where did God place the first Man and Woman? In Paradise.

What sort of a Place was it? An Orchard, or Garden, fill'd with all Kinds of Fruit-Trees and Flowers.

(2) Can Men make themselves? No.

Did your Parents make you? No. For they knew not that I shou'd be, till I was. Nor did they know whether I shou'd be a Boy or a Girl; Wise or Foolish; Perfect or Maimed.

Had my Parents made me, they might make another like me; but they cannot make a Bird, a Fly, a Hair, muchless a Child.

Do Parents make the *Body*? No. They know not which Part is made first; nor how the Body is nourish'd, or how the Bones grow.

Do Parents make the *Soul*? No. They know not when Soul and Body meet; nor how they are united; nor how the Soul acts, or how it is kept in the Body, that it leaperh not out. See *Watts's Misc.* No. 5.

Have Beasts Souls? Yes. *Eccles.* 3. 21. But not like ours.

What can you do, that Brutes cannot do? Read, Write, count Numbers; think on God and spiritual Objects; Reflect, Exercise Conscience, and compare my Actions with a Law. See *Tully's Offic.* B. I.

Where

Where was Paradise? In Heaven, or in the Moon? No, on our Earth.

How did God try their Love, Loyalty and Obedience? He forbade them to eat of one Tree, called the Tree of Knowledge.

Did they eat? Yes. (3)

Who perswaded them? The Devil.
2 Cor. 11. 3.—Rev. 12. 9.

How did he appear to speak to them? In the Form, or Body, of a Serpent.

Was this a great Sin, thus directly to disobey God? Yes.

What doth Sin deserve? Death. (4)

Are

(3) The Antient Fable of *Prometheus's* stealing Fire from Heaven; or curious searching after forbidden Knowledge, seems to be borrowed from the Story of *Adam's* eating of the Tree of Knowledge.

(4) Does not eating an Orange, Apple, or any such lovely Fruit, seem a small matter? Yes. But is not Disobedience to God a great Crime? Yes. Was not Obedience in this Case easy? Yes. Was not the Law plain? Yes. And was not the Authority just? Yes. And might not God reasonably and wisely reserve one Homage to Himself, as an Acknowledgement that he was Lord of all? Yes. It was a Token of God's Propriety, as *Lord of the Manor*. Do not Men justly correct their Children and Servants when they are Disobedient? Yes. Are not Traytors, against earthly Kings justly hang'd till they die? Yes. Is it not then fit that Sin against God, the great King of the Universe, shou'd be punished with Death? Yes.

Wherein consists *Original Sin*?

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Are we all Sinners? Yes.

Does God make Men Sinners? No.

For what End did God make Men?

To love, serve, and live with him; and to love and do good one to another; that by behaving well in this Life, they might be prepared for a better.

Do Men generally love God as their chief Good, and serve him as their chief Ruler? No.

Do they generally love, and do good one to another? No.

On the contrary. 1. Do Men generally love *this World* as their chief good, and seek Happiness in it? Yes.

1. In the Disorder of bodily Appetites and Passions, which render Men very liable to Sin.

2. In a Liableness to die for, or thro', or in Consequence of *Adam's Sin*. Yet by acting well; May we not make this Violence of our Appetites and Passions; our Frailty and Mortality, subservient to our greater Virtue and Happiness? Yes.

Is Original Sin, properly called *Sin*? No. It is properly *Suffering*, not Sin; for Sin is a *wilful Transgression of God's Law*; but to be born as we are, transgresseth no Law.

Is it not hard, that we shou'd die for the Sin of *Adam*, which we knew nothing of, and could not help? No, It is a natural Consequent as to *Adam's* Posterity, and a just Punishment with regard to Himself.

If a Man offer to shoot the King, he dies for it; and also forfeits his Estate from his Children. And, if Parents have the *Evil*, they usually convey and propagate that Disease, or Poison, to Posterity.

Is

Is not this a sinful Temper and State? Yes.

Are not most Men govern'd by some vicious, selfish Passion? Yes.

Is not this a sinful Temper and State? Yes. Doth God make Men thus bad? No.

Who tempts Men to forsake God, and to live like the Beasts, a thoughtless, sensual, worldly Life? The Devil.

But can he force Men to Sin? No.

2. Has the Devil a large Kingdom in the World? Yes.

Does he prevail with many Men to submit to and serve him? Yes. (5)

Is not this a dreadful State of Sin and Misery? Yes.

(5) What is the chief Temptation which Satan imployeth to delude Souls? The Poms and Vanities of this World.

What meaneth *Poms* and *Vanities*? In the primitive Times they meant certain Heathen Shows, Processions, and lewd Ceremonies. Now we are to understand by 'em all such Methods of Ambition and Grandeur, which are inconsistent with Integrity and Virtue; and all such Diversions and Entertainments as tend to corrupt good Manners.

What means *the Kingdom of the Devil*? The Dominion of Sin in the present World.

See Dr. Clarke on the Cat. p. 26, 88.

Is not the chief Advantage which the Devil gains over Men, thro' their Ignorance and contracted Viciousness? Yes. *Mat.* 13. 25. While Men slept, the Enemy sowed Tares. *Jam.* 1. 14, 15. Every Man is tempted, when he is drawn away of his own Lust, and enticed. Then when Lust hath conceived, it bringeth forth Sin:

3. Must

3. Must all Men die, be laid in the Congregation of the Dead, and turn to Corruption there? Yes.

Is not this a melancholy and miserable State? Yes.

4. Do Men, for their wicked and worldly Lives, deserve to lose Heaven, to be cast off from God, and to be condemn'd to the Place and Company of wicked Spirits? Yes.

And is not this a sad State? Yes.

LESSON III.

GOD sent his Son Jesus Christ into the World to save the Inhabitants thereof from the Devil, Sin, Death, and all Misery; and to this End made him a Prophet, a Priest and a King.

The Questions.

Who came into the World to save it from perishing? Jesus Christ. (1)

Who was Jesus Christ before he came into the World? A divine Person, higher than all the Angels. (2) *Phil. 2. 6.— In the form of God.*

(1) Where was Jesus Christ born, at London, Rome, or Jerusalem? No, at Bethlehem, the House of Bread.

(2) Whose Son was Jesus Christ? The Son of David, (and of Mary) according to the Flesh; The Son of God, according to the Spirit. *Rom. 1. 3, 4.*

D

1. Cou'd

1. Cou'd Men have such a Knowledge of Salvation as they have by the Gospel, unless they were taught by a heavenly Messenger what the Will of God is, and how to please and serve him? No.

Has Jesus Christ taught Men who God is, how he will be worshipped, and on what Terms God will accept them? Yes. *John 3. 2.—Thou art a Teacher come from God.*

How did Jesus Christ prove that he came from God to teach Men Religion? By Miracles.

What were these Miracles? Curing all Diseases, opening the Eyes of the Blind, raising the Dead. (3)

2. Can Men be saved, if their Sins be not pardoned? No.

Was it not becoming God, in order to a general Offer of Pardon, to give some visible Demonstration of his own Righteousness and Mercifulness, of the Evil of Sin, and the Necessity of Obedience? Yes. Was Christ, being made a Sin-offering, such a Demonstration? Yes. *Heb. 2. 10. It became him, for whom are all things, and by whom are all things, in bringing many Sons unto Glory, to make the Captain*

(3) Did Christ cure Men by Plaisters, Ointments, and other Medicines? No. How then? By speaking a Word.

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of their Salvation perfect thro' Sufferings.

(4)

3. Can sinful Men be saved unless their *Hearts are changed*, and their Spirits cured of inward Disorders? No.

Does Christ imploy his Word and Spirit, to work this Change? Yes. *1 Cor. 6. 9, 10, 11. And such were some of you :*

(4) Did Jesus Christ die in his Bed, of a Fever, Consumption, &c. No. How did he die? On a Cross. What sort of a Death was that? They laid one Piece of Wood a cross another, stretch'd the Son of God upon it, nailed to it his Hands and Feet, lifted it up in public View, fastned it in a deep Hole or Socket, and let him hang there till he died.

Was it not unjust in God to suffer his Innocent and Dear Son thus to die? No. Why was it not? Because he consented to die.

Did Christ die a *Martyr*, to bear witness to the Truth he had preach'd? Yes.

Did he die also as *Mediator*, to bring us to God, by Sealing a pardoning Covenant? Yes.

What means the word *Satisfaction* used by some Divines on this Head? That which fully vindicates God's Glory, or the Honour of his Government amongst his Creatures.

What signifies *Merit*? That which governing Wisdom judges congruous to the Benefits conferr'd.

Would the Wisdom, Holiness and Goodness of God seem impeach'd, in permitting such Effects and Consequences of *Adam's Transgression*, if he had not provided a suitable Remedy? Yes.

Was sending Christ a Part of the original Plan of Government? Yes. *1 Pet. 1. 20. Who verily was fore-ordained before the Foundation of the World.*

Had not God provided this Remedy, is it not probable *Adam and Eve* had perished immediately? Yes.

but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.

4. Cou'd sinful Men be saved, if the Devil was not conquered? No. For he is the strong Man armed, and Sinners were his Captives. *Mat. 12. 29.*

Hath Christ conquered the Devil? Yes.

How hath he done it? (5)

[1.] By despising the World, and refusing all the Devil's Offers. *Mat. 4. 8.* Again the Devil taketh him up into an exceeding high Mountain, and sheweth him all the Kingdoms of the World, and the Glory of them:

[2.] By dying a Sacrifice to obtain Pardon. For Remission of Sins is a Sinner's Redemption. *Eph. 1. 7.* In whom we have Redemption through his Blood, the forgiveness of Sins according to the Riches of his Grace.

[3.] By Rising again, and so conquering Death! and Him who had the Power of Death. *Heb. 2. 14.* Forasmuch then as the Children are partakers of flesh and blood, he

(5) The Contest of Christ with Satan, is not a Contest of Power with Power; but a Contest of Truth and Holiness, with Ignorance, Falshood and Vice. These keep the Mind, as it were bound in Chains, a Captive under the Prince of Darkness; Christ, by Gospel Truth, and Heavenly Motives, when they enter the Mind and possess the Heart, breakes those Chains of Ignorance, Error and Vice, and lets the Soul free. *Jehn 8. 32.* The Truth shall make you free.

also

also himself likewise took part of the same :
that thro' Death he might destroy him that
had the Power of Death, that is the Devil.

[4.] By his Gospel, which conquers the
Heart, rescueth the Soul, perswades the
Sinner to escape. 2 Cor. 4. 2,—6. But
have renounced the hidden Things of dis-
honesty, not walking in Craftiness, nor hand-
ling the Word of God deceitfully, but by (6)
manifestation of the Truth, commending our-
selves to every Man's Conscience in the sight
of God. For God who commanded the Light
to Shine out of Darkness, hath shined in our
Hearts to give the Light of the Knowledge
of the Glory of God, in the Face of Jesus
Christ. 1 John 3. 8. He that committeth
Sin, is of the Devil: For the Devil sinneth
from the beginning. For this purpose the
Son of God was manifested, that he might
destroy the Works of the Devil.

[5.] Could Men be fully saved unless the
Dead be raised? No.

Will Christ raise the Dead? Yes. Joh.
5. 25—29. Verily verily I say unto you,
The Hour is coming, and now is, when the
Dead shall hear the Voice of the Son of God:

(6) Is Jesus Christ still in the Grave? No. Is he
Risen? Yes. Where is he? Does he still live on
Earth? No. He is in Heaven, at the Father's Right
Hand. Hath God a Right Hand as we have? No.
What is meant by it? Power and Glory.

and they that bear shall Live. And shall come forth, they that have done Good, unto the Resurrection of Life; and they who have done Evil, unto the Resurrection of Damnation.

In order to all these Purposes, what great Office doth Christ undertake? That of *Mediator* between God and Men.

What particular Offices are comprehended in this, by which Christ is qualified to rescue us from a State of Ignorance, Guilt, Sensuality, Bondage to Satan and Mortality? Those of Prophet, Priest, King.

What did Christ as a *Prophet*? He lived holily, as our example; He taught excellently; and he died courageously, as a Witness to the Truths he had preach'd. He also foretold Things to come. (1)

What did Christ as a *Priest*? He offered himself a Sacrifice to shew the Righteousness and Mercy of God; He is our Advocate, or Friend in Heaven to plead

(1) *Luke* 24. 19. Jesus of Nazareth, who was a Prophet, mighty in Deed and Word, before God, and all the People. *Acts* 10. 38. He went about doing Good. *John* 13. 15. I have given you an Example. *Mat.* 7. 29. He taught them as one having Authority. *John* 18. 37. For this end came I into the World, that I should bear Witness to the Truth. *John* 13. 19. I tell you before it came to pass. — *ch.* 14. 29. *ch.* 16. 4.

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our Cause; He poureth Blessings on his People. (2)

What does Christ as King? He conquereth our Enemies, the Devil and Death, subdueth Hearts by his powerful Gospel, protecteth his Subjects, rewardeth the Faithful, and punisheth the Disobedient. (3)

LESSON IV.

IN order to Sinners being saved thro' Jesus Christ, they must comply with all Gospel Demands, or come up to God's Terms.

The Questions.

Because Jesus Christ came to save Sinners, and died for them, will God there-

(2) *Heb.* 9. 11, 14, 26. Christ is—an High-priest,—who offered himself,—put away Sin by the Sacrifice of himself. 1 *John* 2. 1. We have an Advocate with the Father. *Luke* 24. 50. He lift up his Hands, and blessed them.

(3) *Psal.* 2. 6. I have set my King upon my holy Hill. *Psal.* 110. 1, 2,—6. Thy People shall be willing in the Day of thy Power—He shall strike thro' Kings in the Day of his Wrath. *Eph.* 1. 22, 23. He gave him to be head over all Things to the Church. *Rev.* 7. 23. I will give unto every one of you according to his Works. *Col.* 3. 21. To him who overcometh will I grant to sit with me in my Throne, even as I also overcome, and am set down with my Father on his Throne.

fore

fore pardon and save all Sinners what ever, and however they live? No.

Have God the Father, and the Son agreed upon what Terms Sinners shall be saved? Yes.

What are these Terms? Repentance and Conversion to a new Life; thankful Acceptance of Jesus Christ, as our Redeemer; loving God with our whole Heart; Obedience to his Will revealed by Christ; and Trust in God to make good all his Promises. (1) Is

(1) If a Man say he repents, but does not break off his Sins, is that Repentance? No.

Will Sinners repent, turn to God, and become new Creatures without divine Assistance? No.

But does not God offer his gracious Help to Sinners? Yes.

When Sinners turn not to God, is it because they cannot, or because they will not? Because they will not. Ye will not come to me, that ye may have Life. *John 5. 40.*

But is not this will not so rooted and strong in many Instances, that it is called Cannot? Yes. The carnal Mind is not subject to the Law of God, neither indeed can be. *Rom. 8. 7.*

Yet is not this in the same Sense in which it is said a Child of God cannot Sin. *1 John 3. 9.* Yes.

In both Places does not the Apostle mean a strong resolved will not? Yes.

Illustrate this by Examples.

A covetous Man cannot persuade himself to give liberally: A Drunkard cannot leave Drinking: He who is accustomed to do Evil, cannot do good.

Have not these Men the natural Power and Faculty to do these Things? Yes.

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Is it fit that any shou'd be pardoned and saved who refuse these Terms? No.

Where has God revealed and published the Termson which Sinners shall be saved? In the Bible.

Shou'd not all Persons read and study the Bible, and make it the Rule of their Thoughts, Words, Actions and Hopes? Yes.

And do you intend to do so? Yes

But is there not some Difficulty in being truly Religious? Yes. *Mat. 7. 13, 14. Enter ye in at the straight Gate—*

Particularly, Is it difficult to conquer a sinful Love to this World? To moderate Anger, when provok'd? Always to do

Is any thing wanting but to be heartily willing? No. Their cannot then is a will not, is it not? Yes.

Yet will the covetous Man never become Charitable; nor the Drunkard Sober; nor the Profane a serious Christian without God's Grace? No.

May this Grace be had? Yes.

While God calleth Sinners to Repentance, may it not be said, they have Power to begin to turn to God? Yes.

Will not then every Sinner be inexcusable, who goeth on and perisheth in his Sin? Yes.

See *Truman* of Nat. and Mor. Impotency.

N. B. Since the carnal Mind (continuing such) cannot, in the Nature of Things, be subject to the Law of God (tho' the Mind which is now carnal, may become spiritual) therefore some of my learned Brethren think that these forenamed Texts are not to the present Purpose; which is left to the Reader's Judgment.

what

what is just, even when we cou'd gain much by an Act of Injustice? To love God, whom we have not seen? And to seek Heaven, that is far off? Yes.

Are these Difficulties increas'd by a Course of Sin, and Habits of Vice? Yes. *Heb. 3. 13. Sin deceives, and then hardens.*

But is God willing to afford us all that Assistance which will make these, and other Branches of a religious Life easy and pleasant to us? Yes. *Mat. 7. 7. Ask and ye shall receive*——.

And will you beg of God that he would do so? Yes.

LESSON V.

THOSE who comply with the Proposals God hath sent by his Son shall be for ever Happy; Those who refuse them will certainly be Miserable.

The Questions.

If you be ever so religious and good, and come up to all God's Demands in the Gospel, will God keep you from Dying? No. (1)

Where do you desire and hope to go when you die? To Heaven. (2)

(1) Can you live as long as you will? No. Must you die at God's Order? Yes. Will it not be a happy Temper to be willing to obey that Order? Yes.

(2) A State of Rest and Peace, and Hope of perfect Happiness after the Resurrection and Judgment.

How

How can you go there when you are Dead? Can you get out of the Grave? Or, do you hope your Soul will go there? hope my Soul will go to Heaven. (3)

What is the Soul? A Being or Spirit within the Body, that thinks, reasons, chooses, feels Pleasure or Pain, sees and hears by the Body, and that will think and live for ever.

(3) If the Soul was not immortal, wou'd it be worth our while to live? No. Is your not seeing the Soul any Argument that you have none? No.

You never saw the Wind, the City of Rome, the King, Jesus Christ, God; yet do you not believe all these exist? Yes.

Do you not daily see and feel the Effects or Operations of the Soul? Yes.

How? In thinking, speaking, acting rationally and with Design.

Where is the Soul? As God is every where, but hath his chief Seat in Heaven; so is the Soul in the whole Body, but hath its chief Seat in the Head.

See *Bax. Moth. Cat.*

How do you prove that?

1. One may almost feel ones self think in the Head.
2. The Soul is most visible in the Eye, the Window out of which it looketh; which is the Reason we look at a Man's Eyes when we speak to him, because we speak to the Soul.
3. The noble Senses, or Organs, are planted round the Head to be near the Soul, for the sake of quick Conveyance, and a ready Ministry.
4. The Brain is the Original of the finest Nerves and Spirits, which are the Instruments of Sense and Action.
5. If a Distemper seize the Brain, the Soul's Actions by the Body are interrupted.

Does

Does the Soul die with the Body? No.

Is it of a quite differing Nature? Yes.

What sort of a Place is *Heaven*? A Place of Light and Joy, where good Men see God, live with Christ, and are made perfect in Virtue.

Who is in Heaven? God and Jesus Christ; Angels and the Souls of good Men. *Adam, Abel, Enoch, Noah, Abraham, Moses, Samuel, Daniel, St. Paul, &c.* (4) Are not these glorious Sights and excellent Company? Yes.

How will you find your way to Heaven at Death? Angels will shew me the Way, convey me there, and guard me thro' the Air, the Enemies Country.

Will Love to God also be a Principle to raise you upward? Yes.

(4) Are good Souls in Heaven before the Day of Judgment? They are in Paradise, or a lower Degree of Happiness.

Is Paradise the same with Heaven? Some of the antient Fathers thought it a different Region from Heaven: But it being a Region of good and holy Souls, who live in Peace and Hope, and who rest from their Labours, and enjoy a hidden Happiness, it may be called Heaven: Tho' the Happiness they now enjoy is short of that which they will be possessed of at the Resurrection, and after the General Judgment.

Will one Generation of Men rise up after another forever? No. Will this World have an End? Yes.

How will God put an End to it? He will set it on Fire. Will it not be sad then to have all our Portion in this World? Yes.

What

What becomes of wicked Souls at Death? They are put into the Devil's Prison.

Are they fit for no better Place or Company? No.

What sort of a Place is Hell? A Place of Darkness and Torment, and the Prisoners there cannot get out.

What Company is there? Devils and the Souls of the wicked, (5)

Will a good and merciful God shut up wicked Souls in Hell? Yes, for they despise the Offers of Heaven; and therefore deserve to be shut out, in such Company, as they have chose.

Who are good Angels? Wise, obedient, happy Spirits, who were made before Men; live in Heaven, and are God's chief Servants.

Who are Devils? Disobedient and Miserable Spirits, who were once Angels in Heaven, and are now Enemies to God and Mischievous to Men.

We left the Body in the Grave, must it lie there for ever? No.

(5) How are Devils said to be in Hell, when they wander about in the Air and Earth? Their present Habitation is a Hell to them, compared with their first Habitation which they left. They are in (*αἰών*) the invisible World, and in Torment there; they are shut out of Heaven, and are reserved for farther Judgment. They are in, *ταρταρον*, 2 Pet. 2. 4. tho' not in *γεένναν*.

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Who

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Who will raise the Dead? Jesus Christ.

(6) Will Jesus Christ ever come again? Yes.

What will he do when he comes? Raise the Dead, burn the World, judge Devils and Men.

What will he do with the wicked? Condemn them to utter Darkness, where the Worm dieth not, and where the Fire is not quenched.

What will he do with the Righteous? Carry them up into Life eternal. (7)

(6) Can God know dead Bodies one from another, after all the Changes they have passed thro? Yes, as easily as distinguish them when alive.

How can he raise them? As easily as he can create them; and as easily as he raiseth every Year Trees and Fruit out of small Seed, and assigneth proper Juices to the infinite Sorts of Trees, Fruits and Flowers that grow out of the same Earth.

Shall the whole Body be raised? This is a curious Question; it is enough if the Seed, Principle, or *Stem* be raised and filled up with new Particles. This will make it the same *Body*; and Union with the former Inhabitant, will make it the same Person.

See Neuenitt.

(7) Will God reward the short Services of this Life with Life eternal? Yes.

The E N D.

THE
Second **CATECHISM.**

Being an ABRIDGMENT
OF THE
History of the BIBLE.

In Eight CHAPTERS.

CHAP. I.

*From the Creation to the Flood: containing
the Space of 1656 Years: The World
was created, according to the common Ac-
count, 4000 Years before the Birth of
Christ.*

WHAT great and memorable E-
vents do we read of in the first
Period of Time, from its Beginning till
God drowned the World by a Flood?

1. The Creation of this World in Six
Days; with a particular Account of the
Creation of the first Man and Woman;
and of God's Resting on the seventh Day,
and making it a holy Day.

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2. The Entrance of Sin into the World, with its dreadful Effects upon the Mind, Body and Condition of Man. (1)

3. The first Method God took to banish Sin, and to re-establish Religion; namely, The Punishment of the Sinners; the Promise of a Saviour; the Institution of Sacrifices; The Permission of the Murder of righteous *Abel*; The Translation of *Enoch*, to lead Men's Thoughts to another State, and not to expect their chief Rewards here. (2)

4. The long Lives of Men, intended for the speedier Peopling the World, and a surer Conveyance of Truth to Posterity; and for the Invention and perfecting of Arts.

5. The spreading of Sin, till it rose to an almost Universal Corruption of Religion and Dissolution of Manners.

6. God's drowning the World to cleanse it from Sinners, and to deter future Men from Sin.

(1) Shame and Fear seiz'd the Mind; Pains in Child-bearing and Labour the Body; their Condition was made worse by the Loss of Paradise.

(2) The *Mosaic* History of the Creation, and of the Fall is taken in the *literal* Sense, not as an *Allegory* or *Fable*. It is not easy to account for the Original of Sacrifices, but by Appointment from God; who hereby taught Man what *Dying* was, and what Sin deserved.

See *Delany's Rev. Exam.*; *Shuckford's Con.*

And

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And his saving *Noah* and his House; as an Incouragement to Religion, and a Means of re-peopling the Earth with better Inhabitants.

C H A P. II.

From the Flood to the Call of Abraham, containing 426 Years. The Flood happened A. M. 1656. B. C. 2344.

WHAT Events do we read of in this Period of Time?

1. God's Covenant with *Noah*; (1) and his Creating the Rainbow, or his constituting it a sign of his Covenant.

2. The re-peopling the World, with the origin of Nations. *Gen. x.*

3. The Building of *Babel*, Division of

(1) This Covenant consists of these Branches;

1. Not to drown the World.
2. A Succession of the Seasons of the Year.
3. A Grant to eat Flesh.

Note. If there were Clouds and Rain before the Flood, as probably there were, and the Rays of Light and Drops of Water had the same Properties they have now, there wou'd be Rainbow: then as now.

But in regard this is not universally agreed to amongst learned Men, I have left it dubious, whether God now first created the Rainbow, or only now constituted the Rainbow, which existed before, a Sign of his Covenant with *Noah* and his Posterity, that he wou'd never more drown the Earth.

See *Stuckbous's* *Dissert.*

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Languages; (2) and the Beginning of Idolatry and false Religion.

4. God's Choice of *Abraham* to keep up the true Religion in his Family, as a Pattern to his Neighbour's; his removing him from his Idolatrous Country, where he was in greater Danger of being corrupted; and the Incouragement he gave him by fresh and clear Promises of a great Deliverer.

CHAP. III.

From the Call of Abraham to Israel's Departure out of Egypt, being 430 Years. Abraham called A. M. 2083. B. C. 1917.

WHAT remarkable Events do we read of in this Period of Time?

1. The Story of *Lot's* Preservation, and *Sodom's* Destruction by the visible Ministry of Angels. A fresh Incouragement to Religion, and Discouragement to Sin.

2. The Birth and intended Sacrifice of *Isaac*; a lively Type of the sacrificed Son of God; a wonderful Instance of Faith and Obedience; and a Declaration of God's

(2) Impiety is apt to grow in great and successful Empires; by dividing Men into Tribes, God gave a Check to the Growth of Irreligion.

dis-

disapproving Human Sacrifices, which perhaps were then begun to be practised.

3. The Story of *Jacob* and his twelve Sons, the Heads of twelve great Families.

4. The Story of *Joseph*, carrying in it various Motives to Innocency and Piety, and to Patience in Adversity; and Dissuatives from Iniquity.

5. *Pharaoh's* Oppression of the *Israelites*; containing in it sad Images of a furious Persecutor and Tyrant; and of a persecuted, enslaved People.

6. The *Israelites* Freedom and Departure, under the Conduct of the great Law-giver *Moses*; after God had opened their Way by ten successive Judgments: Demonstrating the Vanity of worshipping Idols, in the Ruin of *Egypt*, the chief Seat of Idolatry; and manifesting to all the World the superior Power of the one true God.

A potent and publick Method for expelling Sin, and promoting the Fear of God; and thereby the Happiness of Mankind.

C H A P. IV.

From Israel's Liberty, to the Building of Solomon's Temple, being 480 Years, to the finishing of it 487 Years. Israel's Liberty A. M. 2513. B. C. 1487.

WHAT Events are remarkable during this Period?

1. Israel's March thro' the Red-Sea, with the Overthrow of Pharaoh's Host. A new Proof of Providence, in punishing proud Rebels and Idolaters; and protecting an innocent oppressed People.

2. The giving of the Law at Mount Sinai, and God's setting up a new Mode of Government over Israel in the Wilderness.

This was done to secure them from the corrupt Practices of their Neighbours; to bind them to be Religious; to call up the Attention of other Countries. (1)

3. The

(1) The Opening of the Rocks and supplying the Israelites with Water. The Falling of the Manna for 40 Years. The Quails. The Earth's gaping and swallowing up Corah, &c. The Blossoming of Aaron's Rod, &c. are other Facts which prove Moses to have a Commission from God; and the Jewish Religion to be divine.

These Miracles, wrought by Moses, were especially design'd to prove that God, the Lord of the World, was peculiarly

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3. The *Israelites* Conquest of the Holy Land, and destroying its wicked Inhabitants under *Joshua*.

Another extraordinary Means to banish Sin; and to restore Religion.

4. God's ruling and saving *Israel* by Judges and Captains remarkably raised up and assisted.

Thro' the whole God discovered his Love of Piety and Obedience, his Hatred of Sin and Apostacy.

5. The erecting a kingly Government. God's Choice of *David*; and his employing *Solomon* to build him an House.

C H A P. V.

From the Building of the Temple to the Captivity: being 414 Years, from the finishing of the Temple to the Captivity 407 Years. The Temple built A. M. 2993. B. C. 1007. finished A. M. 3000. B. C. 1000.

WHAT happened during this Period?

peculiarly the King of the *Jews*; and are proper Instances and direct Proofs of his 'Kingly Government'; namely protecting his Subjects, maintaining and guiding them; punishing the Rebellious, and rewarding the Obedient. In this View there is a peculiar Beauty and Fitness in these Miracles.

See *Turnbull's Phil. Essay on the Connec.* between the Doc. and Mirac. of Christ.

1. The

1. The Kingdom of *Israel*, thro' the weak and rash Counsels of a young King, is divided into two Monarchies. (1)

2. Idolatry, or false Worship, is set up in God's Church, amongst those Tribes which revolted from the Family of *David*. (2)

3. A Succession of Prophets is raised up; to stop the Progress of Sin, by calling Men to Repentance; and to revive and encourage real practical Religion, and the Hopes of the Messiah. (3)

4. The Captivity of the ten Tribes by *Salmaneser* King of *Assyria*. A new At-

(1) *Solomon* the wisest King had a Fool to his Son.

Solomon's dividing amongst Idols the Worship due to the one God, was punished with the Division of his Kingdom, and the Loss of the greater Part of it to his Son. The People, Complices in this Idolatry, were punished by the Wars occasion'd by this Division. *Judah* being least infected, was separated from *Israel*, and their Victories over *Israel*, while faithful to God, were Punishments of *Israel's* Idolatry, and Rewards of their own Fidelity.

See *Sherlock* on Prov.

(2) Wicked Policy is often an Enemy to Religion. Yet this Idolatry was not a Casting off God, but a Corrupting of his Worship.

(3) These Prophets foretold future Events; and were Preachers of moral Virtues, or a spiritual Religion.

Israel's being a Theocracy, or God's being their temporal King, and temporal Rewards and Punishments being inflicted by God; it was necessary Prophets should tell what Virtues were rewarded by God, and what Sins were punished, by foretelling those good and evil Things which were produced immediately by second Causes.

tempt

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tempt of Providence to expel Sin; and to spread and settle Religion in Opposition to prevailing Idolatry. (4)

5 Jer

(4) The Idols at *Dan* and *Bethel* are carried into Captivity by *Tiglah-Pileser*, and *Salmaneser*, 2 Chron. 30. 10, — 18.

Eserhaddon layeth *Israel* waste again, and carrieth *Masab* King of *Judah* Captive, 2 Kings 21. 2 Chron. 33.

For more proper Inlargements under this Period, See Dr. *Prideaux's* Connect.

The Order of Time wherein the Prophets appear'd and prophesied.

I. *Jonah's* Mission to *Ninveh*, according to *Marshal*, was in the Year before Christ, 862; and consequently in the Reign of *Jehu* King of *Israel*, and *Joash* King of *Judah*. Others place it in 825, in the Reign of *Jeroboam* II.

II. *Joel* prophesied about 800 before Christ, in the Reign of *Uzziah* King of *Judah*.

III. *Hosea* 785, in the Reign of *Uzziah*, *Jotham*, *Abaz* and *Hezekiah*; continuing about 60 Years to 725.

IV. *Amos* 787 before Christ; in the Reign of *Uzziah* King of *Judah*; and of *Jeroboam* II. King of *Israel*. Some place *Jonah*, *Hosea*, *Amos* about 822 before Christ.

V. *Obadiah* 787 before Christ, according to Others 758.

VI. *Nabum* 758, according to Others 713.

VII. *Micah* began to Prophesy 750, according to Others 758 before Christ, in the Reign of *Jotham*, *Abaz*, and *Hezekiah*, continuing 40 Years.

VIII. *Isaiah* prophesied from 760 to 698 before Christ, 62 Years, in the Kingdom of *Judah*, in the Reign of *Uzziah*, *Jotham*, *Abaz* and *Hezekiah*.

IX. *Jeremiah* began 629, and continued to 588 before Christ, 61 Years. He was called to be a Prophet in

5. *Jerusalem* is besieged; and *Judah* carried Captive about 130 Years after *Israel's* Captivity by *Nebuchadnezzar* King of *Babylon*.

6. More Prophets are sent, that all Means might be tried to prevent their Ruin; or to lessen it; or to help them to improve it; All is done to expel Sin, and to keep up true Religion, as the only Means to save Men.

in the 13th Year of *Josiab*, and continued to the 14th Year of *Zedekiah*, or the last Captivity.

X. *Zephaniah* prophesied in the Year before

XI. *Habakkuk*, Christ, 626 or 630, in the Reign of *Josiab*; and continued till 609, being contemporary with *Jeremiah*.

XII. *Ezekiel* prophesied from the Year before Christ 595, to 574, 20 Years, to the Jews in Captivity at *Babylon*.

XIII. *Daniel* reveals *Nebuchadnezzar's* Dream in the Year before Christ 603, and continued to the Year 534 before Christ, about 70 Years.

XIV. *Haggai* prophesied in the Year before Christ 520.

XV. *Zechariah* began two or three Months after, in the second Year of *Darius*; during the Building of the Temple.

XVI. *Malachi* prophesied 428 Years before Christ, according to some he wrote in the Year before Christ 397.

See *Delany's* Introduction. *Pridaux's* Connection.

Stackhouse's Table.

CHAPTER VI.

From the Captivity to Jesus Christ, containing 588 Years. The Captivity A. M. 3414. B. C. 586.

WHAT were the chief Events of this Period of Time?

1. Some *Jews* of eminent Virtue and Piety are remarkably delivered; as *Daniel*, *Shadrach*, *Meshech* and *Abednego*. (1)

Another Means to banish Idolatry, to set up the Worship of the true God.

2. *Cyrus*, a King of *Babylon*, and of *Persia*, giveth the *Jews* leave to return and rebuild their City and Temple. (2)

3. Three Prophets, *Zechaniab*, *Haggai* and *Malachi*, are raised up to reprove and to encourage the *Jews* in rebuilding the Temple. (3)

4. The *Jews* remain subject to the Kings of *Persia*; and then to the Kings

(1) *Nebuchadnezzar's* Golden Image was probably made of the Spoils of God's Temple. *Babylon's* Greatness, and *Nebuchadnezzar's* Fall are Topics proper to be here enlarg'd on; as well as the Heroick Virtues of the four *Jewish* Youths.

(2) *Belshazzar's* Fright and Death, and the taking of *Babylon* that Night is a copious Subject.

(3) The Histories of *Ezra*, *Nehemiah* and *Esther* are to be opened under this Period and Article.

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of Syria. *Antiochus* a King of Syria persecutes them. (4)

5. The Story of the *Maschabees*.

6. The *Jews* became Subject to the *Romans*; who made *Herod* King over *Judaea*. (5)

7. When *Herod* was King, *Christ* was born.

God's last Method to banish Sin,
restore Religion.

CHAP. VII.

From the Birth of *JESUS CHRIST*, to his
Ascension up to Heaven; containing a-
bout 33 Years.

WHAT are the principal Facts we
read of relating to *Jesus Christ*.

1. That there was such a Person as *JESUS CHRIST*, born of a Virgin in the Holy

(4) The Rise of the *Græcian Empire* under *Philip* and *Alexander the Great* are to be here touch'd upon.

Jaddua the *Jewish* High Priest sheweth *Alexander* the Prophecies of *Daniel* concerning him, which disposeth *Alexander* to favour the *Jews*. *Mr. Moyle* in his *Posth. W. Let.* to *Dr. Prid.* shews this to be a Fable, tho' related by many *Historians*.

(5) The Rise and Progress of the *Roman Empire* cometh properly in here; together with the Advantages it gave to the Progress of Christianity, by Unity of Language, easiness of Correspondence, and Improvements in Learning.

Land,

Land, with several Miraculous Circumstances.

2. That he preached to Men excellent Doctrine.

3. That his Life was blameless and eminently Useful.

4. That he wrought many great, undoubted and uncontroled Miracles to prove his Mission from God, and to awake Men's Attention to his Doctrine.

5. That he died on a Cross, both as a Witness to the Truth of his Doctrine; and as a Sacrifice pleasing unto God; whereby He accomplished the antient Prophecies. *Luke xxiv. 46.* And by his perfect Obedience unto Death hath regain'd for Mankind the Immortality lost by *Adam's* Disobedience. *Rom. v. 19. 1 Cor. xv. 22.*

6. That he arose from the Dead on the third Day, as himself had foretold.

7. That he ascended up towards Heaven before Multitudes. (1)

All tending to recommend Religion, by establishing the Credit of the Author and Revealer of it.

(1) Thus the Truth of Christianity dependeth upon unquestionable *Facts*, of which we have the best Historical Evidence.

C H A P. VIII.

From the Ascension of CHRIST to the Destruction of Jerusalem; containing 37 Years. A. C. 70.

WHAT were the Transactions of this Period, or space of Time?

1. Various miraculous Gifts were given to the Apostles; amongst others the wonderful Gift of Understanding and speaking all Languages without learning them, by pouring out of the Spirit upon them.
2. The Apostles being thus qualified, preached the Christian Doctrine, and the Resurrection of Christ in *Jerusalem*, and all over the Country with great Success.
3. The Apostles offered Grace first to the *Jews*, and upon their general Rejecting of it, they turned to the *Gentiles*; and at length all Men were equally invited into the Kingdom of God. (1)

4. The

(1) *Note.* The Ministry of the Spirit of Jesus hath three principal Periods.

I. From the Descent of the Holy Ghost, while the Gospel was preached only to the *Jews* by Birth or Religion. *Acts* 1. 8. from the year of Christ 33, to 41.

II. When the Gospel was preached to the *Proselytes of the Gate*, who had quitted the Heathenish Religion, from 41 to 45.

III. When the Gospel was preached to the *Idolatrous Gentiles*, from 45 to 70, the End of the *Jewish* Age.

This last hath three Subordinate Periods. *viz.*

1. While

4. The Apostles wrought a great many Miracles to prove their Mission from CHRIST; and by consequence Christ's Mission from GOD, and hereby farther to engage Men's Attention.

5. They entered all Persons into the Religion and Kingdom of Christ by Baptism.

6. The Jews, their Country, City and Temple were utterly destroy'd by the Romans, for their rejecting Christ; whereby were accomplished our Saviour's Prophecies, *Mat. 24.* And a great Confirmation given to his Religion.

Every Fact uniformly tending to lead Men to Conversion from Sin, and to encourage Religion and Reformation in the World, and thereby to promote the present and everlasting Happiness of Mankind.

1. While the Gospel was not known to be preached to the Idolatrous Gentiles by any of the Church at Jerusalem; from 45 to 49.

2. When it was known to three of the Apostles, Peter, James and John; from 49 to 58.

3. When it was known to the whole Church at Jerusalem; from 58 to 70.

Note: Gentiles signifies proselyted Gentiles from *Acts* 11, to 13.

When the Conversion of the Idolatrous Gentiles was spoke of *Acts* 15. it was understood of proselyted Gentiles by all the Church except the three Apostles, until *Acts* 21.

See Miscel. Sacr. Benson's Hist. of Christ.

THE Third CATECHISM.

BEING

A Summary of Doctrinal and Practical
RELIGION.

Part the FIRST, in Six SECTIONS:

SECTION. I.

WHAT is Religion? Religion is such an Habit of Reverence and Love towards God as inclineth us to worship and serve him according to his Will. (1)

What principally distinguisheth Men from Brutes? Religion, or a Capacity for it. (2)

(1) This is *Subjective* Religion, as it subsists in the Mind. *Objective* Religion, as it subsists in Books, is only a System of the Doctrines and Rules of Religion.

Religion is acting agreeably to Truth and Reason, because it is the Will of God. *Will. Relig. of Nat.*

(2) Men are also distinguished from Brutes by the Power of *Abstraction*, or forming general Ideas; by the Power of *Admiration* and of *Self-Reflection*, by the Sense of Beauty, Novelty, Order, Number; by *Curiosity*.

See Lock's Essay.

Have

Have Brutes any Idea of God? No.
Or any Sense of *moral* Good and Evil?
No. Or any Expectation of a future
State? No.

Had Men better have been Brutes, than
live without Religion? Yes.

What are the *Advantages* of Religion?
It Sanctifies us, makes us acceptable to
God and useful in the World; it giveth
us the best Pleasures, and qualifyeth us
for endless Happiness.

What is Sanctity or Holiness? The
Rectitude of the Mind and Will; or a
Conformity to the Nature and Will of
God, or the Approbation, Choice and
Practice of what is morally good. (3)

How is Religion usually divided? In-
to Natural and Revealed. (4)

What is *Natural Religion*? Such a
Knowledge of God and our Duty, as
Reason, unassisted by Revelation, can at-

(3) *Rectitude* is a right Disposition and Temper.

(4) Religion may also be divided into Intellectual
and Practical.

Intellectual Religion consists in such virtuous and
pious Dispositions as tend to the perfecting our Minds,
or Understandings.

Practical Religion consists in the Practice of such
Virtues and Duties as shew our Wills and Passions to
be well regulated and governed. But Religion in
Theory and in *Practice*, is a Distinction some approve
better.

taining

tain; productive of an answerable Temper and Conduct. (5)

What is *Reason*? The Faculty or Power by which we apprehend, compare and judge of Things natural and moral. (6)

S E C T. II.

WHAT is *revealed* or instituted Religion? The Habit of such Virtues, and Practice of such Duties as are required in the Holy Scriptures, which God has promised to reward: The Vices and Sins contrary to which he has forbid, and threatned to punish. (1)

Is it not possible that *false Doctrines* and *corrupt Opinions* in Religion may prevail in the World? Yes.

(5) Or, Natural Religion is, the Pursuit of Happiness by the Practice of Truth and Reason; or by a Conformity to the Law of God as far as, by our Natural Faculties, we are able to discover it.

Relig. of Nat. p. 52.

(5) Reason is the Power which an intelligent Being hath of Surveying his own Ideas, comparing them together, forming out of these some fundamental Truths, and drawing other Truths and Conclusions from these.

The Object of this Faculty is the Nature of Things, the Frame of our own Beings, and our Relation to other Beings; and the Duties necessarily and universally arising from those Relations.

(1) I consider Religion here as Subsisting in the Mind; and therefore define it by *Duty* and *Virtue*, rather than by *Doctrine* and *Law*.

By

By what Methods?

1. By Arms and Violence.
2. By Art and Cunning amongst the Ignorant and Credulous.
3. By flattering Men's sensual Inclinations and Passions.
4. By its being fitted to promote a worldly Interest.

What Religions have obtain'd by these Methods? The Religion of *Mahomet*, (2) and of the *Pope*. (3)

Why do you believe that the *Christian Revelation* is from God?

1. There certainly was in the World such a Person as *JESUS CHRIST*, the Author or Revealer of the *Christian Religion*.

2. He was eminently qualified for his Work, a Person of excellent Wisdom, unquestionable Integrity, and of an unblameable Conduct.

3. His Doctrines and Precepts are, in all respects, worthy of God, and conducive to the Happiness of Men.

4. A multitude of uncontradicted Miracles, and the Resurrection of its Author, prove the Mission of *Jesus Christ* from God, and the Truth of his Religion.

(2) See *Prideaux's Life of Mahomet*.

(3) See *Sir Edwin Sand's Survey of Religion in the West*.

5. The Christian Religion prevailed against all Sorts of Opposition from *Jews* and *Gentiles*, by the Force of Truth and Evidence only; for it was propagated only by fair and gentle Methods; the Preachers of it being not assisted by any worldly Advantages.

6. Where it prevaileth, it changeth Men into divine Persons; opens their Minds, sweetens their Tempers, governs their Passions, and corrects their Lives.

7. The Predictions of its Author are many of 'em fulfilled. (1)

Are there any Doctrines or Laws in the Christian Revelation contrary to natural Religion, or the Dictates of Reason? No.

Did the Blindness and Wickedness of Men make a Revelation from God highly needful? Yes.

Is not the Holy Bible the greatest Blessing to the World? Yes.

S E C T. III.

WHAT doth the Holy Bible teach us concerning God?

1. Some Important Truths about his Nature and Attributes.

2. Some, as to his Relation to the World.

(1) See the Second *Catechism* chap. 7.

3. Some

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3. Some, as compared with other Beings.

I. What do the Scriptures teach us concerning God Himself, his Nature and Attributes, 1. considered in themselves? They teach us, in General, that God is every way perfect. *Mat. 5. 48.—Our Father who is in Heaven is perfect. Ja. 1. 17.*

More particularly, they teach us, That God is a Spirit, John 4. 24. that is, an invisible, incorporeal Being, whom no Man hath seen, nor can see; none having heard his Voice, or seen his Shape. *Heb. 11. 27. 1 Tim. 6. 16. Job. 1. 18. 5. 37. (1)*

What sort of a Spirit do the Scriptures teach us that God is?

1. An Eternal, or Self-existent Spirit. *1 Tim. 6. 16. Who only hath immortality in Himself. Ex. 3. 14. His Name is, I AM.*

2. An Unchangeable Spirit. *Jam. 1. 17. The Father of Lights, with whom is no variableness, neither shadow of turning.*

3. Every where present. *Psal. 139. 7. Whither shall I flee from thy Presence. (2)*

(1) A Spirit implyeth in its Idea, Thought, Will, Life, Power of Action, God is the Supreme Mind.

Tho' he hath no bodily Voice or Shape, he can form both.

(2) God is an infinite Spirit, that is, without all Bounds as to Time or Space. By his Eternity he filleth all Duration or Time; by his Immensity he possesseth all Space.

See Dr. Clarke's *Let. to Leibnitz.*

4. Per-

84 *The Perfections of God.*

4. Perfectly Happy, or Self-sufficient. *Psal. 16. 11. In thy Presence is Fulness of Joy. 1 Tim. 6. 15. The Blessed and only Potentate, the King of Kings, and Lord of Lords.*

What do the Scriptures teach us concerning God's Attributes? 2. Consider'd, As respecting his Creatures?

1. That he hath perfect Knowledge. *Psal. 147. 4, 5.—His Understanding is infinite. Job 37. 16. 1 John 3. 20.*

2.—Perfect Wisdom. *1 Tim. 1. 17. The only wise God. (3)*

3.—Perfect Power. *Rev. 19. 6. The Lord God Omnipotent. (4)*

4.—Perfect Goodness. *Pf. 119. 68. He is Good, and doth Good. Pf. 145. 9. The Lord is good to all, and his tender Mercies are over all his Works. (5)*

How

(3) *Wisdom* is a right Use or Exercise of Knowledge, or, a Capacity of pursuing and obtaining the best Ends, by the fittest Means.

Infinite or perfect Wisdom is, to know always, in all possible Cases, the best End, and to see always the Means that will produce it; to understand exactly how to apply those Means to accomplish that End, and to have always a right and invariable Inclination and Will to act accordingly.

Clark. V. I. p. 277.

(4) What is *Omnipotence*? God's Ability to do all Things which imply not a Contradiction.

(5) What is *Goodness* in God? His Inclination to procure the Happiness of his Creatures. Or,

That

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How is God's Goodness distinguished?
Into [1.] General Benevolence to all Living Creatures. *Pf. 145. 15, 16. The Eyes of all wait upon thee, and Thou givest them their Meat in due Season, &c.*

[2.] Complacential Love to the Righteous. *Pf. 36. 7, 10. O continue thy Loving-Kindness to them who know thee. Pf. 147. 11. The Lord taketh Pleasure in them who fear him.*

[3.] Goodness to the Wicked, stiled Mercy. *Pf. 86. 15. The Lord is Long-suffering.*

5.—Perfect Justice. *Pf. 119. 142. His Righteousness is an everlasting Righteousness, Pf. 36. 6. Thy Righteousness is like the great Mountains. (6)*

6.—Perfect Truth and Faithfulness. *Deut. 7. 9. A faithful God, who keepeth Covenant. (7)* 7.—

That *benovolent* Disposition of the divine Nature, which moves him to diffuse upon his Creatures, thro' the immense Universe, and thro' a boundless Eternity, every good Thing that is *proper* for them, every Thing that tends to their *true* Happiness, every Good which they are in their own Nature capable of receiving, or which for *Him*, in his All-wise Government of the whole, is *fit* and *reasonable* to give.

(6) What is Justice in God? His Disposition to deal with his Creatures according to their Deserts, and his declared Will.

(7) What is *Veracity* and *Faithfulness* in God?

The constant Agreement between his Declarations
G and

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7—Perfect Holiness. 1 *John* 1. 5. In him is no Darkneſs. *Pſ.* 6. 3. Holy, Holy

and Thoughts; and his unchangeable Diſpoſition to make good all his Promiſes. *Heb.* 6. 18.

How do you prove the divine Veracity? Anſ. Truth and Faithfulneſs are eſſentially excellent and amiable; Lying and Perfidiousneſs are eſſentially Baſe and Evil: God, therefore, who ſees Things as they are, and who hath no poſſible Temptation to chooſe wrong, cannot but chooſe what is Excellent, and reſuſe what is Baſe.

What is God's *Holineſs*? The Unchangeable Diſpoſition of his Will to adhere to Truth, Juſtice and Goodneſs; and by all proper Methods to promote them amongſt his rational Creatures.

It may be proper to add, from a learned Author, That the *Moral* Attributes of God, namely, his *Goodneſs, Juſtice, Truth, Faithfulneſs*, being only diſerſe Ways of conſidering the Will of God, may be thus defin'd

Goodneſs, is the Will of God invariably and delightfully determin'd by his Wiſdom to the *Communication of Being and Happineſs*, becauſe it is fit, and as far as it is ſo.

Juſtice, is the Will of God, invariably and delightfully determin'd by his Wiſdom, to *maintain Right and Order*; and for this End and Purpoſe to do all that is neceſſary to convince his reaſonable Creatures of the Regard he hath to the Preſervation of his own Rights, and theirs.

Truth and Sincerity, is the Will of God, invariably and delightfully determin'd by his Wiſdom, to *avoid uſing all Signs*, in his Intercourſes with his Intelligent Creatures, from which they may not only take Occaſion, *without Neceſſity*, to deceive themſelves, but wou'd have juſt Ground to charge Him with being their Deceiver; having a Meaning to himſelf quite different from That, which the Words, or other Signs he made uſe of,

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is the Lord God of Host. (8)

8. That, in all his Nature, Attributes and Works, he is Incomprehensible. Ps. 139. 6. *Can we by searching find out God?* Job 38.

II. What do the Scriptures teach about God as to his Relation to the World?

1. That God is the CREATOR (Maker and Former) of all Things. Jer. 10. 12. *He hath made the Earth by his Power, hath established the World by his*

of, naturally suggested, and were intended to suggest.

Faithfulness, is the Will of God, invariably and delightfully determined by his Wisdom to make good all his Promises and Engagements.

The *Holiness* of God seems to stand for all these Perfections in Conjunction.

Grave's Wild. the Spring of Action in the Deity. p. 38.

(8) *Sanctitas Dei est, eorum quæ recta sunt, constans & immutabili voluntas. Alias, Majestas illa quæ in omni excellentiæ genere (summa scil. in sapientia & potentia; summoque in omnia Dominio) cernitur.*

Sanctitas (quæ Creaturarum earum quæ ratione prædita sunt, proprium est) est vitæ & voluntatis ad Dei voluntatem conformitas.

Alterum genus *Sanctitatis* ad ea omnia pertinet, quæ a profano usu remota, ad religiosum adhibentur.

Outram de Sacrif.

What is *Grace* in God? His Benevolence, or good will to Men, with its Effects.

This Benevolence, as it respects,

1. The Indigent, is *Bounty*.

2. The Guilty and Miserable, is *Mercy*.

3. The Unworthy, is *Favour*.

Bennet's Orat.

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Wisdom,

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Wisdom, and stretched out the Heavens by his Understanding. Nehem. 9. 6. Thou, even thou art Lord alone, thou hast made Heaven, the Heaven of Heavens with all their Host, the Earth, and all Things that are therein, the Seas and all that is therein, and thou preservest them all, and the Host of Heaven worshippeth Thee.

2. That God is the PRESERVER of all Things. *Acts 17. 28. In whom we Live, Move, and Subsist. Heb. 1. 3.—Upholding all Things by the Word of his Power.*

3. That God is LORD (Disposer and Governour) of all Things. *Pf. 135. 6. Whatsoever the Lord pleaseth, that doth He. Dan. 6. 25. He doth according to his Will in the Armies of Heaven. (9)*

III. What do the Scriptures teach us about God, when He is compar'd with other Beings?

1. That he is the ONLY GOD. *Deut. 6. 39. There is none else besides Him.*

2. That there is NONE LIKE Him. *Es. 45. 11. Who is like unto thee!*

3. That he is GREATER THAN ALL. *Pfal. 77. 13. Who is so great a God, as our God. and Job 9. 4,—8.*

(9) What is God's *Dominion*? His Right to govern and dispose, and his Exercise of this Right.

The Nature and Condition of Man. 89

S E C T. IV.

WHAT do the sacred Scriptures teach us concerning the *Nature and Condition of Man*?

1. That his original State was Holy and Happy. *Gen. 1. 27. God created Man in his own Image. Ch. 2. 8, 9. God put him in the Garden, where was the Tree of Life.*

2. That he fell into Sin and Misery thro' the Temptation of the Devil. *2 Cor., 2. 3. The Serpent beguiled EVE thro' his Subtlety. Rev. 20. 2. The old Serpent is the Devil.*

3. That his present State is,
[1.] Sinful. *Rom. 7. 18. In us, that is, in our Flesh dwelleth no good Thing. Eccl. 7. 20. There is not a just Man upon Earth, who doth Good and sinneth not. Job 15. 14.*

[2.] Mortal. *Rom. 5. 12,—19. Death reigned by Sin: Death hath passed upon all Men.*

[3.] Of short and uncertain Continuance. *Job 14. 1. Man is of few Days. He, or his Life, is compared to Grass, a Flower, a Shadow, a Post, a Weaver's Shuttle, a Hand's Breadth, a Tale.*

[4.] Subject to Pain and Trouble. *Job 5. 7.—born to Trouble.*

[5.] Filled with Vanity. *Pf. 62. 9. Pf. 49. 5. Every Man, at his best Estate, is Vanity.*

90 *Man's Redemption.*

[6.] A State of Ignorance. Job 8. 9. *We are but of Yesterday, and know Nothing.*

[7.] A State of Weakness and Insufficiency. Ps. 103. 14, 15, 16. *As for Man, his Days are as Grass: as a Flower of the Field, so he flourisheth. Mat. 6. 27. Which of us, by taking Thought, can add one Cubit to his Stature?*

Doth not our own Observation and Experience testify the Truth of the Scripture Account? Yes.

S E C T. V.

WHAT doth the Bible Revelation teach us concerning Men's RECOVERY OR REDEMPTION out of this dismal State?

1. That God the Father promised and sent his Son, Jesus Christ, to save the World of perishing Sinners. John 3. 16, 17. *God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life.*

2. That Jesus Christ, the Son of God, hath wrought out Salvation for Men. Job. 14. 6. *He is the Way, the Truth, and the Life, &c. Heb. 7. 25. He is able to save to the uttermost, them who come unto God by him. Heb. 5. 9. Being made Perfect, he became the Author of eternal Salvation unto all them that obey him.* How

Man's Redemption. 91

How has Jesus Christ wrought out Salvation for us; or, how doth He become our Saviour?

1. By living a Holy, useful Life, as our **EXAMPLE**; fulfilling all Righteousness. 1 Pet. 2. 23. *He left us an Example, that we shou'd walk in his Steps.* John 5. 30. *He did the Will of the Father.*

2. By instructing Men in all necessary Doctrine and Duty, as the great **PROPHET**; publishing a new Covenant. John 18. 37. *He came to bear witness to the Truth.* ch. 8. 12. *I am the Light of the World.*

3. By shedding his Blood, as our Sacrifice; and pleading his Blood shed in Obedience to God; as our High **PRIEST**. 1 Cor. 5. 7. *Christ, our Passover, was sacrificed for us.* Heb. 9. 24. *He appears in the Presence of God for us.*

4. By Rising again, as a mighty Conqueror, publishing the Laws of his Kingdom, as a great **KING**; and ascending into Heaven, as accepted and approved of God. Rom. 1. 4. *He was declared to be the Son of God with Power, by his Resurrection from the Dead.* Luke 24. 46, 47. *It behoved Christ to suffer, and rise, that Repentance and Remission of Sins might be preached to all Nations.* Heb. 1. 2, 3. *He sat down on the Right Hand of the Majesty on High.*

5. By

5. By sending down the HOLY SPIRIT, in his *extraordinary* Gifts and Operations upon the Apostles and first Christians, &c.

By his *ordinary* Operation on all Men, especially Believers. (1) *Acts* 2. 4. *The Apostles were all filled with the Holy Ghost, and spake with Tongues.* *Eph.* 5. 9. *The Fruit of the Spirit is in all Goodness, Righteousness, Truth, Love, Joy, Peace, Long-suffering, Gentleness, Faith, Meekness, Temperance.*

6. By his Ministers, who, under him, instruct, guide and edify his Church and Kingdom. *Eph.* 4. 11, 13. *Christ gave Pastors and Teachers for the Perfecting of the Saints, for the Work of the Ministry, for the edifying the Body of Christ.*

7. By his Raising all Mankind, his Acting as JUDGE of the World, condemning the Wicked, and saving the Righteous. *Acts* 17. 31. *God hath appointed a Day, in which he will judge the World in Righteousness, by the Man whom he hath ordained.*

(1) The Grace of God is made effectual by Man's Concurrence. *Jer.* 51. 9. *We wou'd have healed BABEL, but she is not healed.* *Ezek.* 24. 13. *I have purged thee and thou wast not purged, that is, God did his Part towards their Reformation.*

Sanctification, according to Archbishop *Usher*, is the Resignation of our Wills to the Will of God; and the Offering up of the Soul continually in Flames of Love, and in perpetual Obedience, a whole Burnt-offering to God, in Christ Jesus.

What

The State of Man by Redemption. 93

What is the STATE of MEN by REDEMPTION, and under the Gospel?

1. A State of great LIGHT and KNOWLEDGE. *2 Cor. 4. 6. God—bath shined into our Hearts, and called us out of Darkness into his marvellous Light.*

2. A State of RIGHTEOUSNESS or JUSTIFICATION and HOLINESS. *Acts 3. 26. God sent his Son to bless us, in turning us from our Iniquities. Col. 1. 14. In whom we have Redemption thro' his Blood, the Forgiveness of Sins. 1 Cor. 6. 11. We are washed, we are sanctified by the Spirit of our God.*

3. A State of LIFE. *Rom. 6. 11. Likewise reckon ye also yourselves to be Dead indeed unto Sin, but Alive unto God, thro' Jesus Christ. 2 Tim. 1. 10. He hath abolished Death, and brought the immortal Life into Light.*

4. A State of HAPPINESS. *1 Tim. 1. 15. It is a Saying worthy all Acceptation, "That Jesus Christ came into the World to save Sinners." (2) viz. By reforming them,*

(2) Happiness is a Compound of all the foregoing Particulars, Knowledge, Pardon, Holiness, Life in Princip'e, and Hope of its Perfection.

To compleat our Idea of Gospel-Happiness, we may add, Liberty in Worship from Legal Incumbrances; Access to God thro' a Mediator; Peace with a reconciled

them, in order to making them Happy.

S E C T. VI.

OF what other Beings doth the Revelation of God give us any Account?

1. Of good Angels. *Gen. 32. 1, 2. They are God's Host. Ps. 103. 21. Ministers of God, who do his Pleasure.*

2. Of evil Angels, or Devils. *Jude 6. They are Angels, who kept not their first Estate, but left their own Habitation.*

Does God govern the World, and Christ the Church by the Ministry of Angels? Yes. *Gen. 28. 12. The Angels of God ascending and descending. Heb. 1. 13. 14. They are ministering Spirits, sent forth to Minister. (1)*

ciled God; large Supplies of Grace, or divine Assistances; Consolation; Lively Hope; Union with Christ, as our Head; New Relations to God, as Sons, as Kings and Priests; all Spiritual Blessings; Promises of lesser temporal Things, as far as, upon the whole, our God and Father seeth fit and good for us.

(1) They appear'd to Adam, to the Patriarchs. The Law was given by the Disposition of Angels. They incamp round the Righteous; they waited on Christ; are now his Servants; they rejoice in Men's Conversion and Welfare; and will minister to Christ at the last Judgment.

See Reynolds's Let. to the Deists.
Are

Good and Evil Angels. 95

Are the good Angels under the Government of Jesus Christ? Yes. 1 Pet. 3.

2. — *Angels, Authorities and Powers* being made subject to him.

Are evil Angels subject to God? Yes. Satan could not touch Job without God's leave. Job 1. 10, 13.

Are they also subject to Christ? Yes. They tremble at his approach; and cannot hurt the Swine without his leave.

Mat. 8. 29, 32. They are in Chains. 2

Pet. 2. 4. And cannot hurt good Men.

John 5. 18.

THE

THE
SECOND PART.
IN
NINE SECTIONS.

Containing

The Duty of Man to God, Or, the Divine Virtues.

SECT. I.

WHAT *general* Duty does every reasonable Creature, and every Christian owe to GOD? Godliness. 1 Tim. 2. 2.—*To live in all Godliness.*

What is Godliness? A Disposition of Soul to give God all his Rights according to all Claims he hath from us. (1)

What

(1) *Ἑὐσέβεια* is right Worship, or Devotion. Godliness is an Imitation of the *moral* Perfections of God; and also carrieth in it some Dispositions which have nothing in God that they resemble; as *Fear, Repentance, Obedience,* &c.

Or,

Contemplation to God.

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What other *general* Duty doth a Hearer of the Gospel owe to GOD? Consent to the Terms of the Gospel Covenant, or to the Conditions of Salvation. (2)

What is the *first* particular Duty that we owe, and that every rational Creature oweth to God. CONTEMPLATION, or thinking on God. *Eccles. 12. 1. Remember thy Creator in the Days of thy Youth,* together with just honourable Apprehensions of Him. *Acts 17. 24, — 29. God who made the World, dwelleth not in Temples made with Hands. — Nor is like unto Silver and Gold, &c. Rom. 1. 20. Exod. 20. 23. Heb. 11. 6.*

Is not every Creature obliged to use his *best Powers* in the best Manner? Yes.

Or, Godliness is a religious Regard for God; a Tendency of mind towards God, and a Readiness to think on him on all Occasions.

Evans's Christ. Temper. V. I. p. 53, 64. 157.

Dr. Wright's Great Concern. p. 158.

This serious Regard for God, is the Substance and Foundation of Religion.

A *just* Regard for God, or just Notions of God will prevent *Idolatry* and *Superstition*, and lead to the purest *Morality*. Therefore one great Design of the Gospel is to rectify Men's Notions of God; and in consequence of that to rectify their Practice. *John 4. 23, 24. Tit. 2. 11, 12.*

(2) The Terms of Salvation declared by the Gospel are Repentance, or a Return to God; Faith, or owning and accepting Jesus Christ, and his Gospel; Holiness, Righteousness, or universal Obedience to Christ and his Gospel, when accepted.

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Pf. 12. 4. For none can say, Who is Lord over us? 1 Cor. 6. 20. Glorify God in your Spirit. Rom. 14. 7, 8.

Is not the Thinking Power the best Power in Man? Yes. *Job 32. 8. ch. 11. There is a Spirit in Man.*

Can we use this Power better than in inquiring after God; and in contemplating him, when we have found him? No. *Job 35. 10. Where is God my Maker? (3)*

S E C T. II.

WHAT is the *Second Duty of Man towards God?* FAITH. *Heb. 11. 6. He who cometh unto God (or professeth Religion) must believe that he is, and that he is a Rewarder of those who diligently seek him, that is, He must believe God's Being and Government.*

What is Faith? That Belief of a God, his Existence, Perfections, Government and Promises; that Belief of Things invi-

(3) Contemplation is *mental Sight.*

From a View of the *visible World*, and from Reflecting on our selves, we easily find Proofs of the BEING of God; and that God is Mind, or an intelligent Cause; an infinite, supream, perfect Mind.

From the same Views, and the same Self-Reflection, we easily pass to God's Perfections, the noblest Object of a Creature's Contemplation.

Job,

sible, and of Things *future* (as revealed in the Gospel) which is the proper *Motive* whereby virtuous and religious Minds are supported in the Practice of what is Just and Right, in Opposition to all the *Allurements*, and to all the *Threatnings* laid before them at any Time by an idolatrous, an unrighteous, or a debauched World. (1) *Heb. 11. 1. Faith is the Substance*

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stance

(1) This Definition of Faith is supported by that whole noble Chapter. *Heb. 11.*

See *Clark* on *Gen. 15. 6.*

Faith is such a firm Belief of religious Principles, such Trust and Confidence in the Power and Faithfulness of God to perform his Promises, and reward his sincere Servants, arising from proper and sufficient Evidence, as influences a Man, in Opposition to all the Temptations of a corrupt World, to obey God with Uprightness and Constancy. *Dr. Hunt's Essay on Rev. 256.*

Faith is a spontaneous Acceptance of, and a Compliance with, divine Religion.

Barrow on the Creed, from *Clem. Alex.*

To *Believe* (as the Condition of Salvation) is willingly to *hearken* to, without Prejudice *receive*, and steddily *embrace* Truth.

Cl. on the Cat. p. 19.

Believing in the *Physical* Sense, as it is, the bare *Assent* of the *Understanding*, does not, like our *Actions*, depend upon the *Will*; Men must necessarily *believe* what they have good Evidence for; and cannot possibly *believe* what they see no Reason to be convinced of.

But *Belief*, as it is the *Duty* of a Christian, signifies, in the *moral* Sense, That good Disposition of the *Mind* and *Will*, by which a Man, laying aside Vice, Prejudice, and corrupt Inclinations, chooses to *attend to*, *examine*, *consider*, and *receive willingly* whatever, upon due Inquiry, he shall find to be the Will of God. It

stance of Things not seen, and the Evidence of Things hoped for, that is, it is a firm Perswasion of the Sincerity of God's Promises; and of the Truth of divine Revelation.

[1.] What is the most general Notion of Faith? The Perswasion that a Thing (a Proposition) is true.

What is the Ground of this Perswasion? Sometimes *Sight*. *John 20. 29. Thou hast seen, and therefore believed. (1).*

Sometimes *Reason, Argument or Demonstration*. *Heb. 11. 3, 6. By Faith we understand the Worlds were made. He who cometh unto God must believe that he is, and that he is a Rewarder of them that diligently seek him. (2)*

It is a Faith founded on *Reason*; and it produces good *Effects*.

Unbelief, considered as a Fault, always signifies rejecting carelessly and obstinately, without Examination, and without just Reason, or upon the Motives and Suggestions of Passion, or Interest, in Opposition to Reason.

We are not bound to *understand explicitly* without *Abilities*; or to *receive implicitly* without *Understanding*.

(1) *Thomas* saw those Miracles, which were the Ground of his Perswasion, that *Jesus* was the Son of God. The Evidence, on which his Perswasion was founded was the Object of Sight. He also saw and felt those Scars in *Christ's* Body, which were the Grounds of his Faith in *Christ's* Resurrection.

(2) That Text, *Heb. 11. 3.* May refer, not to Creation it self, but to the *Time*, and *Mode* of Creation; and to the *Agency* of the Son of God in it; and then *Testimony* is the Ground of that Faith.

Faith in God.

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Sometimes, *Testimony*. 2 *Thes.* 1. 10. Our *Testimony amongst you was believed.*

If the *Testimony* is *Man's*, what is the *Faith* called? *Humane Faith.* *John* 4. 39. *Many believed for the Saying of the Woman.*

If the *Testimony* is *God's*, what is the *Faith* called? *Divine Faith.* 1 *John* 5. 9. —*The witness of God is greater—which he testified of his Son.*

[2.] What is *Faith in God*? A *Perswasion* that there is a *God*, that he governs, and will judge the *World*.

What are the *Effects* of this *Faith*?

1. *Publick Profession of Religion* before *Men.* *Rom.* 10. 9, 10. —*With the Mouth Confession is made unto Salvation.*

2. *Inward Trust and Hope.* 1 *Pet.* 5. 7. *Casting all your Care on God.*

3. *Steady Obedience.* *Jam.* 2. 18. *I will shew thee my Faith by my Works.*

[3.] What is *Faith in JESUS CHRIST*? It is to believe that He is the *Son of God* and *Saviour of Men*; to profess his *Doctrine*, and to obey him. *John* 8. 24. *If ye believe not that I am he, ye shall die in your Sins.* *Mark* 8. 38. *Whoever is ashamed of me and my Words—, of him shall the Son of Man be ashamed—.* *Heb.* 5. 9. *Christ is the Author of eternal Salva-*

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tion to them who obey him. (3)

[4.] What is Faith in the GOSPEL? It is giving Credit to Christ's Revelation of Truth; trusting his Promises of Assistance and Reward; fearing his Threatnings of Punishment, and complying with his wise, holy and just Demands. *Mark 16. 16. Preach the Gospel to every Creature; He who believeth, and is baptized, shall be saved; He who believeth not shall be damned.* (4)

Is not this Equivalent to receiving Christ as Mediator, and as Prophet, Priest and King? Yes.

Doth not the *Virtue* and *Excellency* of Faith lie in what is *Voluntary*, or in the *Will*? Yes.

Must it not then be a *Disposition* or *Readiness* to credit and obey whatever cometh from God, as far as we can see it doth so? Yes. *John 12. 47. 48. He*

(3) Faith in Christ is 1. A Perswasion of the Truth of all that God hath revealed about him. 2. A personal Acceptance of him, in his whole Gospel Character; that is, accepting him as *Mediator*, by whom is communicated Light and Knowledge; thro' whom the Spirit of Holiness is given, by whom God governs the World, and thro' whom he is to be worshipped, as Mediator of Reconciliation with God.

(4) It is so to believe the Gospel as to *Live* according to it: for he who liveth the *Life* of a Christian, certainly hath the *Faith* of a Christian.

who

who receiveth not my Words, hath one who judgeth him.

Is the *Creed* a good summary of the Articles of our Faith? Yes.

Was it composed by the *Apostles*? No. For then, 1. It wou'd have been received by all Christians, and have been added to the Bible. 2. It was not in the present Form, till after the Apostles Death. (5)

[5.] What is Faith in the HOLY GHOST? Such a Perswasion of his Mission from the Father and the Son, as leadeth us to desire, value and improve all his Assisting, Sanctifying, Comforting, Perfecting, Sealing Influences; and which maketh us very much afraid to grieve him. *John* 14. 16,—26. *ch.* 15. 26. *ch.* 16. 13, 14. 2 *Pet.* 1. 21. *Holy Men of old spoke as they were moved by the Holy Ghost. The Spirit shall testify of me. He shall take of mine, and shew it unto you.*

[6.] What is Faith as it respects ANOTHER LIFE? It is the Evidence of unseen Things. Or, such a Credit given to the Promises of eternal Life, so steady an Expectation, and so lively a Hope of it, as prevaieth with us to deny our Selves whatever wou'd unfit us for it; and to take all Pains in order to be ready for

(5) See *King's Crit. Hist. of the Creed.*

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it. 1 *John* 5. 4, 5.—*This is the Victory that over-cometh the World, even our Faith.* (6)

S E C T. III.

WHAT is the *Third Duty* of Man towards God? *DEPENDANCE OR TRUST.* *Prov.* 2. 5, 6. *Trust in the Lord with all thine Heart, and lean not unto thine own Understanding: In all thy Ways acknowledge him.*

What is *Trust in God*? A *Perfwasion* of God's *Ability* to do every thing for us; and that, if we fear and serve him, he *will* give us all necessary Good, and keep us from all real Evil; and a *Reliance* on him to do so, according to his Word. (1)

What therefore are the proper Foundations of this Trust? The All-sufficien-

(6) Faith in all these Accounts of it, consisteth chiefly in a strong *practical Sense* of the *Things themselves* which are revealed, so as to have a powerful Influence over us in Life. For

Faith acts upon its *O'ject*, Revelation; and its *Subject*, the Soul and Heart.

What is that extraordinary sort of Faith sometimes spoke of in the New Testament, particularly 1 *Cor.* 12. 9.

Ans. Such a *Perfwasion* of and *Trust* in the divine Power and Influence, as proceeded from an immediate Impression of the Spirit of God on the Person's Mind, and was attended with some miraculous Effect for the Confirmation of the Gospel Doctrines of Religion.

201 VOEDT GO CT 15010 *Chandler on Joel* p. 137.

(1) Even such a Man as *Hobbes* cou'd say, *Good Fortune* is really nothing else but the Favour of God Almighty.

Hobbes of Nat. 44

cy

Dependance on, or, Trust in God. 105

cy and Faithfulness of God. *Eph. 3. 20.*
He is able to do abundantly above all we ask
or think. *Heb. 10. 23.* Faithful is he who
hath promised.

What Tempers and Vices stand opposite
to Trust in God?

Self-conceit. *Prov. 2. 5, 7.* Lean not
to thine own Understanding.

Anxiety and Fretfulness. *Psal. 37. 1,*
7. 8. Fret not thy self — to do Evil.

Trusting and glorying in Wealth. *Jer.*
9. 23. Let not the rich Man glory in his
Riches. *Pf. 49. Pf. 73. 6.*

Too big Expectations from Man. *Jer.*
17. 5. Cursed is the Man who trusteth in Man.

What are the chief Things we commit
to God by an Act of Trust?

1. Our Souls to keep them in this
World, and make them happy in another.

1 Pet. 4. 19. — Commit the keeping of their
Souls to him — a faithful Creator. (1)

2. Our Bodies and temporal Lives, to
provide for us during Life; and to raise

them up after Death. *Mat. 6. 25.* Take
no thought for Life, — *Phil. 3. 20.* For

our Conversation is in Heaven, from whence

(1) *Note.* *Lxx* 25 Souls may be translated Lives; per-
haps therefore, *John 24.* is a more proper Text. Now
unto him that is able to keep you from falling, and to
present you faultless before the presence of his Glory with
exceeding Joy.

also

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also we look for the Saviour, the Lord Jesus Christ, who shall change our vile Body.

3. Our Families, Children and Friends, Living and Dying. *Psal. 27. 10. When Father and Mother forsake me, the Lord will take me up. Jer. 49. 21. Leave thy fatherless Children with me. (2)*

4. The publick Interest of the World and Church. *2 Kings 18. 19. Isa. 37. Hezekiab said, "The Lord will deliver us." He spread the Letter before the Lord. Mat. 6. 13.—For thine is the Kingdom. (3)*

What Cares about the World, or for daily Bread, are unlawful?

1. Such as proceed from an undue Love to the World. *Prov. 23. 4, 5. Labour not to be rich.*

2. Such as ingage us in ill Methods, or unjust Actions. *1 Tim. 6. 8, 9, 10. The Love of Money is the Root of all Evil. They who will be rich, fall into Snares, and many foolish and hurtful Lusts.*

3. Such as are accompanied with Melancholy, Trouble, Distrust, Discontent. *Prov. 15. 27. He who is greedy of Gain, troubleth his own House. Luke 21. 34. Take heed your Hearts be not over charg'd*

(2) That Text is perhaps to be taken *Ironically* where it stands; and yet may be applied *seriously*.

(3) Trust in God, is *Hezekiab's* prevailing Character.

Rollin's Meth. of Teach.

with

Dependance on, or, Trust in God, 107
with the Cares of this Life. Luke 12. 29.
Seek ye not what ye shall eat or drink, nei-
ther be ye of doubtful Mind.

What great *Truth* and *Duty* doth *Trust*
in God suppose? The Being of a *Pro-*
vidence; and our *Acknowledging* that *Pro-*
vidence. (4)

Is the *Providence* of God *General*, over
all *Worlds*, all *Countries*, all *Persons* and
Things? Yes. *Pf. 22. 28. The Kingdom*
is the Lord's. Pf. 135. 6. Whatsoever
the Lord pleaseth, that doth he. (5)

Is there also a *particular Providence*
over all *particular Persons* and *Things*?
Yes. *Luke 12. 4,—7. Not a Sparrow is*
forgotten before God. Even the Hairs of
your Head are all numbered.

Shou'd not every *Man* then own and
eye God in ordering and directing his
Birth, *Condition*, *Education*, *Capacities*,

(4) *Acknowledging* a *Providence* imports a constant
Sense and *Thoughtfulness* of the *Dependance* of all *Things*
and all *Events* upon God, as *supreme Governour* of the
World.

(5) God must be allow'd to have had in his *Mind* a
perfect *Plan*, *Model* or *Idea* of the *Creation* before he
made it; and a perfect *View* of all *Measures* and *Means*
to *Maintain* and *Support* his *Scheme*; and therefore a
perfect *Knowledge* of the *Dependance* of the *Frame*
of *Causes* and *Effects*, both *material* and *moral*, or
necessary and *free*; and a perfect *Ability* to order all
to the best *Ends.*

Settlement,

Settlement, Habitation, Actions, Alliances, Helps, Successes, Afflictions; in a Word, all his Ways and Affairs? Yes. *Prov. 3. 6. In all thy Ways acknowledge God, and he shall direct thy Paths.*

Is not daily Prayer and Praise a natural and proper Acknowledgment of God's constant Providence, and our continual Dependance and increasing Obligations? Yes.

S E C T. IV.

WHAT is the *Fourth Duty* Man oweth to God? **FEAR.** *Deut. 6. 13. Thou shalt fear the Lord thy God.*

In how many Senses is the *Fear of God* taken in the Holy Scriptures? In three principally.

1. To signify the whole inward Duty of a Creature towards God. *Eccl. 12. 13. Fear God, and keep his Commandments: for this is the whole Duty of Man.* (1)

2. For an habitual Reverence towards the Supreme Authority, Greatness and Majesty of God. *Jer. 10. 5, 7. Who would not fear thee, O King of Nations.*

(1) Fear is therefore an Essential Part of every good Man's Frame of Soul; not a sudden Passion; but a settled Temper, a governing Principle.

3. For

3. For a Dread of offending God, and a Desire to please him. *Pf. 4. 4. Serve the Lord with godly Fear. Heb. 12. 28.*

Shou'd Men be every Day governed by this Principle of Godly Fear? Yes. *Prov. 23. 27. Be thou in the Fear of God all the Day long. Chap. 16. 16. By the Fear of the Lord Men depart from Evil.*

How may we describe the *Fear of God* so as to comprehend all the foregoing Senses? It is such an inward, judicious, thoughtful Regard to God as Governour and Judge of the World, as maketh us statedly desirous to please him, and unwilling to offend him. (2)

Is God as a *Punisher*, a proper Object of Sinners Fears? Yes. *Pf. 119. 120. I am afraid of thy Judgments.*

Has God, in his Settlement and Order of the Course of Things; and in his Threatnings annexed Pain and Misery to

(2) *Fear in a Creature as intelligent and depending is Reverence.*

Fear in a Creature as a Sinner, is Dread.

Fear in a Creature as a redeemed and pardoned Creature, is made up of the two former Reverence and Dread, mingled with, and relieved by Hope.

Fear supposeth *Faith* in an awful Deity above us, around us, within us; — *Faith* in a Deity, able and ready, by voluntary Interposals, to make all proper Distinctions between them who fear him, and them who fear him not.

Disobedience and Sin? Yes. *Jer. 2. 19.*
It is an evil and bitter Thing to depart
from God. Chap. 2. 18. Prov. 8. 36. (3)

(3) Every Breach or Violation of an expresse known Law is called *Transgression*, *παράβασις*. *Rom. 4. 15. ch. 5. 14.* A Word importing any thing acted or spoken in a Show or Scene beside the Design, or an Allusion to a Running or Fighting Chariot, which runneth out of its Bounds, and passeth over the Line.

Seeing every Transgression giveth Offence to the great Governour; and to all reasonable Beings, who love Order in God's World; or because it hurteth a Man's self, and is a Falling from his Station, Dignity, and Uprightness; such Actions are called *Offences*, *Trespases*, *παράπτωμα* *Gal. 6. 1. Rom. 5. 17.*

In regard, the Power and Habit of Sin maketh Men regardless of God's Law; and prone to offend, injure, and afflict their Neighbours; it is called *Iniquity*, *ἀνομία*, and *Unrighteousness*, *ἀδίκησις*. *Mat. 7. 23. 1 Cor. 6. 8. ch. 13. 6.*

When Transgressions, Trespases and Iniquities are committed wilfully, it is Sin, *ἁμαρτία*, from the Heb. *Mara*, a Rebel, or Bitter. *Jerome* says *παράπτωμα* is a lighter Transgression than *ἁμαρτία*. *John 3. 4.* It is used, says *Grotius*, for a great and unpardonable Crime. *John 9. 41. chap. 15. 22, 24. chap. 16. 8, 9.* But Greek Writers use the Word for any kind of Erring from the Mark; and so may be applied to any Sin against God or Man, committed by Violence, or Fraud, in Words or Deeds, deliberately or rashly, openly or in Secret.

The consummate Degree of Evil is *Malice* and *Malignity*, *κακία*. *Acts 8. 22. Rom. 1. 29.* It signifieth a Vitiosity of Heart inclining to Mischievousness; and especially denotes a Temper the most directly opposite to Brotherly Love and Charity. *Col. 3. 8.*

SECT. V.

WHAT is the *Fifth Duty of Man* towards God? LOVE. *Mat. 22. 37. Thou shalt love the Lord thy God with all thy Heart, with all thy Soul, with all thy Mind, and with all thy Strength. (1)*

What is it to love God? It is, to have our Minds filled with a delightful Sense of his infinite Perfections, and a Joy in his supreme Felicity; to be devoted to his Will and Interests; to be warmly grateful for his Favours; and to hope and wish for that Time, when we shall know, and praise, and obey him better. (2) Or, it is to prefer his Favour and Rewards before all other Gains and Pleasures whatsoever. (3)

I 2

By

(1) With all the *Heart*, so as to suffer no Rival. With the *Mind* thinking honourably of God as most Excellent, Eyeing God as the *Parent Mind*. With all the *Soul*, the animating Powers, the Region of the Passions, so as to be tenderly affected with whatever regards God. With the *Strength*, all the active, bodily Powers, so as to be ready to every good Work. Or sincerely, intelligently, supremely, constantly.

(2) *Crouza's Logick*, p. 175.

(3) Or, to love God, is to desire to please God, by doing his Will, and to enjoy God; to be beloved by him, and partake of his Favour.

Or, The Love of Truth, Virtue, Righteousness, Goodness, is to love God.

Love to God includes a *grateful* Sense of God's Love to us.

Is

By what *Marks* may a Soul know or Judge that it loves God?

1. When he contemplates God with Delight, and esteemeth him as his chief Good, seeketh Happiness in him, desireth his Favour, and to be ever with God. *Pf. 73. 25—.* *Whom have I in Heaven but thee, &c. Thou my Portion for ever.*

2. When he serveth God faithfully, taketh a singular Pleasure in the Duties of Religion, to converse with God, and do good to Men. *1 John 4. 12. and 5. 3.* *This is the Love of God, that we keep his Commandments. Isa. 26. 8. The desire of my Soul is to thy Name. Pf. 37. 4. Delight thy self also in the Lord.*

In esteeming God for his own Excellency, we love him for *his own* Sake. In centring in him as a suitable Good to us, we love him for *our* Sakes. In Gratitude for his Benignity and Love, there is a Mixture of both. It is the Acting of Ingenuity from a Sense of Benefits.

Love to God, may be distinguished into Pure, Interested, Grateful.

Pure Love to God is the Delight we have in the Perfections and Happiness of the Deity; or Contemplating with Delight the most virtuous and amiable Character.

Interested Love, is the Delight we take in God, from the Expectation of Good from him.

Grateful Love, is the Delight we take in God, from the Good already received from him.

Wisd. the Spring of Action, &c. p. 90.

3. When

3. When he hath an ardent Zeal for his Glory. *Mal. 1. 6. If I be a Father, where is my Honour?* (4)

4. When he submits to God's Will, by Patience. *Heb. 12. 2. Looking unto Jesus, who—endured—. And by Obedience. Deut. 8. 2. The Lord proved thee, to know what was in thy Heart.*

5. When he loveth Men. *1 John 4. 20, 21. If a Man say, "I love God," and hateth his Brother, He is a Liar. Ch. 3. 17.*

6. By not loving this World. *1 John 4. 4. The Friendship of this World is Enmity with God. 1 John 2. 15. If any Man love the World, the Love of the Father is not in him.*

S E C T. VI.

WHAT is the Sixth Duty Man oweth to God? OBEDIENCE; or a Disposition to serve God in Spirit and Truth, with Soul and Body. *Ex. 15. 26. 1 Sam. 12. 24. Thou shalt diligently heark-*

(4) By the *Glory and Honour* of God, we should take Care constantly to mean, the *Establishment* of God's Kingdom of Righteousness here, in Truth, Peace and Charity; in order to the *Salvation* of Men's Souls hereafter, in his *eternal Kingdom of Glory.*

Dr. Cl. V. IV. p. 419.

en to the Voice of the Lord thy God ; and do that which is right in his Sight, and serve him in Truth, with all thy Heart.
Rom. 12. 1.

Which are the two chief Branches of Obedience? Avoiding whatever God has forbid; and doing whatever God has required. *Isa. 1. 16, 17. Cease to do Evil; learn to do well. Deut. 5. 32. Turn not to the Right Hand, nor to the Left.*

What is the Rule and Law of our Obedience? God's will; however discovered or revealed. *Mat. 7. 21. He shall enter into the Kingdom of Heaven, who doth the Will of my Father, who is in Heaven.*

Seeing the Gospel is the revealed Will of God, will those certainly be condemn'd, who hear the Gospel, but obey it not? Yes. *2 Thes. 1. 8. Christ will be revealed from Heaven—to take Vengeance on them who—obey not the Gospel.*

What sort of Obedience is true and acceptable?

1. Sincere Obedience; when it proceeds from the Heart, or a Principle of Love; and is cheerful. *Josh. 23. 8, 11. Cleave to the Lord, and love him.*

2. General; as to the Practice of all Virtues and Duties, and the avoiding of all Vices and Sins. *Pf. 119. 1, 2, 3, 4, 5, 6.—Then shall I not be ashamed, when I have respect*

speet unto ALL thy Commandments.

3. Persevering, steady, uniform and abiding. *John 8. 31. If ye continue in my Word, then are ye my Disciples. Rom. 2.*

7. To them, who by patient continuance in well doing, seek for Glory and Honour, and Immortality; eternal Life:

4. Growing, and tending towards Perfection. *2 Pet. 1. 5. Add to your Faith Virtue (Fortitude) &c. Phil. 3. 12. Work out your own Salvation.*

How may we distinguish the Failings of good Men, from the Faults of bad Men?

1. Good Men abstain from great Sins. *Gen. 39. 9. How can I do this great Wickedness.*

2. They Sin not out of Malice; or with Deliberation, Contrivance and Design. *Ps. 36. 4. The wicked deviseth Mischief.*

3. If they Sin, they soon recover themselves by Repentance, and correct their Ways. *Job 42. 4. I abhor my self, I repent. 2 Sam. 24. 10. I have done foolishly, but will do so no more. Prov. 30. 32. Job 34. 32.*

4. They live not in Sin; are not guilty of prevailing, habitual Iniquity. *1 John 3. 3,—10. Whosoever is born of God doth not commit Sin. (1)*

(1) See Baxter's Character of a sound Christian. V. II. p. 965, &c.

What

What are good Works? All Actions (Words and Thoughts) which are agreeable to God's Word (to Truth and Reason) and which have a Tendency to do good.

Are good Works necessary to Salvation, according to the Gospel? Yes. *Mat. 5. 6. 7. Let your Light shine before Men, that they may see your good Works.——Except your Righteousness exceed the Righteousness of the Scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven. See Mar. 12. 50. Rom. 2. 6. 1 Cor. 6. 6. 2 Cor. 5. 10. Tit. 3. 14. Jam. 2. 12.*

What are the distinguishing Characters of good Works?

1. When we are perswaded in Conscience, upon deliberate and unprejudiced Inquiry, that they are good. *Rom. 14. 5. Let every Man be fully perswaded in his own Mind. Or, act according to the full Perswasion of his Mind. (2)*

2. When they are conformable to Rule. *Mat. 7. 12. This is the Law and the Prophets. (3)*

3. When

(2) Must we always follow Conscience, after due Pains to be inform'd, and hearty Inquiries after Truth and Duty? Yes. *Rom. 14.*

(3) Is not Conscience the Judge of the Sense of that Rule? Yes.

What

3. When they are done for a good End. As to glorify God, and serve the real welfare of Men. *Rom. 14. 6, 19. Ch. 15. 2. He who regardeth the Day, regardeth it unto the Lord, &c. Let us follow Things which make for Peace, and whereby one may edify another. (4)*

What good Works, cannot be done out of an ill Principle? Those which consist in Actions and Motions of the Soul. As Love to God; Benevolence, Charity, Forgiveness—. These are always sincere.

SECT. VII.

WHAT is the *Seventh Duty Men owe to God?* SUBMISSION or RESIGNATION of Mind to all his Providential Disposals. *Mat. 6. 10. Thy will be done. (1)* What

What is Conscience? The Mind itself, as reflecting upon its self, and sitting in Judgment over its own Actions, as compar'd with the Law. Or, Conscience is the Power and Capacity God hath given every Man of reviewing himself, comparing his Actions with the Rule, judging whether they be right or wrong, and of acquitting or condemning itself, with reference to a future Judgment.

(4) When is God glorified? When he is served and obeyed in such a Manner as to draw others into his Service.

(1) That *Greatness of Soul* which ariseth from intire Resignation to Providence, and from other wise Reflections,

What doth *Submission* mean? That we endeavour after such a Temper and Disposition of Mind, as to be always well-pleased with whatever God does.

Is this Temper honourable to God? Yes. *Gen.* 18. 25. For *tho' Judge of all the Earth will do Right.* *Ezek.* 18. 25.

Is it also a happy Temper for our selves? Yes. *Phil.* 4. 7. *And the Peace of God, which passeth all Understanding, shall keep your Hearts and Minds thro' Christ Jesus.* *Luke* 21. 19. *By Patience (or Submission) we possess our own Souls.* Or, by Patience they shou'd preserve their Lives. *Ja.* 1. 12.

Is this Submissive Temper no more, but to be willing that God govern his own World; and rule all his own Creatures? No.

Is it not highly fit we shou'd thus submit? Yes. *Job* 34. 33. *Shou'd it be according to thy Mind?*

Is not the *Wisdom* and *Goodness* of God sufficient Ground for this Temper? Yes. *Heb.* 12. 5. *Prov.* 3. 11. For, *He correcteth us as a FATHER doth his Son.* *Deut.* 8. 5.

What are the chief Branches of this submissive Temper?

tion, and which keeps the Soul unmoved in Adversity; is quite different from the *easy Stupidity* of those who do not think at all; and from the *easy Indifferency* of those who think irregularly.

Crousa's Logick. 214.

1. Sub-

1. Submission to all Labours and Service that God requireth. 2 Cor. 11. 23. In labours more abundant. Rev. 2. 2, 3. (1)
2. Submission to all Sufferings and Afflictions God layeth upon us. 1 Pet. 2. 19. Job. 3. Mar. 5. 11. If ye suffer for Righteousness sake, happy are ye. (2)
3. Submission when God delayeth promised or expected Good. Habak. 3. 17, 18. *For the Fig-Tree shall not blossom, neither shall Fruit be in the Vines, the Labour of the Olive shall fail, and the Fields shall yield no Meat, the Flock shall be cut off from the Fold, and there shall be no Herd in the Stalls: Yet I will rejoice in the Lord, I will Joy in the God of my Salvation. Ja. 5. 7, 8. Lament. 3. 26.* (3)

What Vice, or wrong Temper is opposite to this godly Temper? Fretfulness, Murmuring, Uneasiness, Self-vexation, Disturbance. Lam. 3. 39. *Wherefore doth a*

(1) As to Labours; we shou'd inquire after Service for God, do it orderly, in Time and Place; do it well; and go on against Discouragement.

(2) As to Sufferings; we ought to be Silent, Humble, to attend to the Errand on which they are sent; to be Meek, to give up our own Wills; to Trust God with the Issue.

(3) As to Waiting; we shou'd own God's Dominion over us; his Wisdom to time Events; we ought not to over-charge our Hearts during Delays; but Watch and Pray.

living

200 Submission to God.

living Man complain? Ps. 37. 1. Ps. 73.
Prov. 24. 17,—19.

(When we Suffer from GOD'S HAND for Sin; or, for Trial; what Considerations shou'd lead us into Submission?

- That we either *deserve*, or *need*, and shall be better by such Afflictions. Heb. 12. 7. 1 Pet. 1. 6. *If need be, ye are in Heaviness,—to be Partakers of his Holiness.*

When we Suffer FROM MEN, for the Service of God; what Considerations shou'd make us Submissive?

That it is *our Honour* to suffer in such a Cause; And that we shall be rewarded for it. 1 Pet. 2. 19, 20, 21, ch. 3. 14,—17. ch. 4. 13, 14, 16. *It is thank-(or praise) worthy—Happy are ye. The Spirit of Glory resteth on you. When his Glory is revealed, ye shall be glad with exceeding Joy.* Mat. 5. 10.

What is the Duty of the Sick, and afflicted? To examine Conscience and Life. Lam. 3. 4. *Let us search and try our ways, &c.*

To send for a Minister. Isa. 38. 1, 2, 5. *The Prophet came to him, he pray'd and wept. To pray and confess Sin.* Jam. 5. 13, 16. *Confess your Faults one to another. To be reconciled to Neighbours.* Luke 23. 34. *Father, forgive them. To settle Affairs.* Jam. 4. 13, 14. *Ye know not what*

what shall be on the Morrow. Isa. 38. 1.
Set thine House in Order.

What are the peculiar Duties of the
AGED? Cheerfully to resign Youth,
Strength, Business, Diversions, and every
Departing Joy. 1 Sam. 8. 1. Cb. 12. 2,
&c. I am Old and Grey-headed; behold
my Sons are with you, &c.

To settle worldly Affairs; in order to
get clear of worldly Affections; Isa. 38.
8. Set thy House in Order, for thou shalt
die. Prov. 16. 31. The Hoary Head is a
Crown of Glory, if found in the Way of
Righteousness.

Reviewing Accounts; gathering in
Comforts and Evidences; Strengthening
every Habit of Piety and Virtue. 2 Tim.
4. 6, 7, 8. For I am now ready to be offer-
ed, and the time of my Departure is at Hand.
I have fought a good fight, I have finished
my Course, I have kept the Faith. Hence-
forth there is laid up for me a Crown of
Righteousness, which the Lord the righte-
ous Judge shall give me at that Day: And
not to me only, but unto all them also that
Love his appearing. Luke 16. 1,—4. Give
an Account of thy Stewardship, for thou
mayst be no longer Steward. 1 Sam. 12. 3,
4, 5. Witness against me, whom have I de-
frauded—. 1 John 2. 13, 14. I write unto
you, Fathers; because you have known him

K

who

who is from the Beginning. Heb. 6. 1.
Phil. 3. 13. 2 Tim. 4. 6, 7, 8.

3. Serious recommending Religion to Posterity. 1 Chron. 28. 9. And thou SOLOMON, my Son, know thou the God of thy Fathers, and serve him with a perfect Heart, and with a willing Mind; for the Lord searcheth all Hearts, and understandeth all the Imaginations of the Thoughts. If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. Gen. 48. 16.

4. Meditations on Death and Heaven. Gen. 49. 18. I have waited for thy Salvation. Ps. 71. 18. 1 Tim. 4. 6, 8.

5. What are the Duties of the Poor? Trust in God. Isa. 14. 32. The Poor of his People shall trust in it. Ps. 9. 18. The Expectation of the Poor shall not perish. Ps. 20. 14. The Poor committeth himself unto thee.

6. Industry and Frugality. Prov. 13. 23. Much Food is in the Tillage of the Poor. John 6. 12. Gather up the Fragments that nothing be lost. Prov. 18. 9. He also that is slothful in his Work, is Brother to him that is a great Waster.

7. Patience and Contentment. 1 Sam. 2. 7. The Lord maketh poor.—Phil. 4. 11.—In what ever State—to be content. 1 Tim. 6.—9.

Watch-

Watchfulness against Temptations to Envy, Murmuring, Stealing. Ps. 37. 1. *Fret not thy self—nor be envious—* Prov. 30. 9. *Let like peer and seek* Prov. 19. 1. Ch. 28. 6.

An obliging Temper and Gratitude. Mat. 5. 3. *Poor in Spirit.* Ps. 74. 2. *Let the Poor praise thy Name.* Ruth 2. 20. Care to get mental and eternal Riches. Jam. 2. 5. *The Poor shou'd be rich in Faith, and Heirs of the Promises.*

SECTION VIII.

WHAT is the Eighth Duty Man oweth, towards God? IMITATION of him. Eph. 5. 1. *Be ye Followers (Imitators) of God, as dear Children.*

But are there not some Virtues and sacred Dispositions in Men, which do not connote any Thing in God, which they properly Resemble? Yes. Such as reverential Fear, Trust, Submission, Obedience, Faith in a Mediator, Repentance of Sin.

(1.)

(1) Many of our present Virtues, tho' Excellent, arise only from our own present State of Imperfections from the Power of our Appetites and Passions; and from the Follies of our Fellow-Creatures; and are but accidentally a Part of the Divine Nature, or renewed Image of God.

And are there not some Perfections in God, to which no Part of the Divine Nature *in us* bears a proper Likeness? Yes.

And any of which will none but an Enemy affect to imitate? No.

Such as Independance, Supremacy, absolute Knowledge, Universal Presence, Almighty Power. *Gen. 3. 5. Isa. 14. 14. (1)*

How must we imitate God?

1. As Children Imitate a wise and good Father.

2. As far as *He proposeth Himself* to our Imitation.

By what Name do we usually call the *Imitable* Perfections and Excellencies of God? His *moral* Perfections. (3)

(2) Yet a *Correspondence*, tho' not a *Likeness* to those Perfections of God which are inimitable, enters into the Idea of the new divine Nature; as, *Dependence* on an independent God; *Love* to an All-sufficient God, of infinite Fulness; *Subjection* to absolute Authority.

Where the *Likeness* is true, yet there is a vast *Disproportion* between the Original and the Copy.

Again, Those Perfections which we imitate, God may express in *Ways*, by which we cannot imitate him; as, God having absolute Right to all Creatures, may govern them as he pleaseth; tho' he will never please to do wrong.

Justice *in us*, is tied up by Law, or the Regard due to the Rights of God and Fellow Creatures. The Nature, Reason, and Fitness of Things may also be consider'd as a Law to the Divine Mind.

(3) Moral Perfections are Principles of Rectitude in Will and Actions.

Wherein

Wherein shew'd we endeavour to imitate and grow like God?

1. In Light and Knowledge. 1 John 1. 7. Walk in the Light, as he is in the Light. * Col. 3. 10. The new Man is renewed in Knowledge, after the Image of God.

2. In Holiness. 1 Pet. 1. 15, 16. Be ye Holy, for I am Holy—in all manner of Conversation.

3. In Justice and Righteousness. Eph. 4. 24. —Created after God in Righteousness. 1 John 3. 10. (4)

4. In Truth and Faithfulness. Deut. 32. 4. A God of Truth. Isa. 63. 8. His People are Children who will not Lie.

5. In all Goodness. Jer. 9. 24. I am the Lord, who exerciseth Loving-kindness (and Righteousness) in the Earth, —in these Things I delight. Particularly,

In Love. Mat. 5. 44. Love your Enemies —that ye may be the Children of your Father in Heaven.

In Mercy and Pity. Luke 6. 36. Be Merciful, as your Father in Heaven is Merciful.

* Some take this to speak of the Light of Truth, others of Holiness.

(4) An Endeavour after Universal Rectitude, is our Gospel-Conformity to the divine Holiness and Righteousness. Justice is a settled Frame or Disposition of Soul to give God and every Creature his Right.

In forbearing and forgiving. *Eph. 4. 31, 32. Be kind one to another, tender hearted, forgiving one another; as God, for Christ's sake, hath forgiven you.*

In doing Good; freely communicating to those who want. *Pf. 145. 9. He is good to all; His tender Mercies are over all his Works. Mat. 5. 45. He maketh his Sun to rise on the Evil and the Good. Jer. 42.*

In not being weary of Well-doing. *Gal. 6. 9. Isa. 40. 28. He fainteth not, nor is weary.*

But in regard no Man hath seen God, nor can see him; How can we imitate God? (5)

To obviate this Objection the more effectually, God hath sent HIS SON into our World, and in our Flesh, to be our Example. Does a Godly and a Christian Life therefore lie in a Life spent in Imitation of GOD and CHRIST? Yes. (6)

S E C T.

(5) God may, thro' his Works, be known or seen by the Mind; tho' not with Bodily Eyes.

(6) That now Christ is no longer in the World, we Christians may shew what he was; and cause him, as it were, to live over again.

Christ is our Example, in Love to God, in the most extensive Instances. *John 14. 31.*

Trust in God. *John 11. 9, 10. ch. 16. 32. Mat. 26. 34. Luke 23. 46.*

Ready Obedience. *Heb. 10. 7. John 4. 34. Phil. 2. 8.*

Sub

S E C T. IX

WHAT is the Ninth Duty of Man towards God? HONOUR and WORSHIP, Luke 4. 8. *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

What is Honour, Worship or Adoration, as due to God? A solemn Acknowledgment (or Expression of our Esteem and Belief) of God's infinite Perfections. (1)

Submission to his Father's Disposal. John 19. 11. Mat. 26. 39.

Seeking God's Glory. John 8. 50. ch. 7. 18. ch. 2. 19. ch. 17. 14.

Worshipping God. Mat. 3. 15. Luke 4. 18. ch. 6. 12. ch. 22. 41. Mat. 26. 39. John 17. 1.

See Burkit's Expos. at the close of the Gospels.

(1) Honour is an Acknowledgment of Power (or any Perfection). Reverence is the Conception we have of another, that he hath Power to do us good or hurt; but not the Will to do us hurt.

All direct Expressions of Respect and Homage to other Beings as of a superior Nature, and having Power over us, whether visible or invisible, may in a lax Sense of the Word be called *Worship*.

Appeal to Turk or Indian. p. 123.

Idolatry, is the ascribing to any Being, real or imaginary, such invisible Power and Dominion, and consequently such Honour and Worship as does not belong to it.

Clarke's Ans. to Nelson. p. 29.

God is *Jealous*, not as Earthly Princes, lest their Authority shou'd suffer Diminution, but for our Sakes; lest by giving his Honour to others, and his Praise to graven Images, our Notions shou'd become corrupt, our Understandings be darkned, our Wills and Affections byassed and inclined to Evil.

Cl. on the Cat. p. 161.

How

How may Worship be distinguish'd?
Into Internal, External.

First. What does INTERNAL WORSHIP carry in it, and comprehend? All that *Esteem*, and those *Affections* of Soul which are suited to those Excellencies we apprehend to be in God. (2)

What then is chiefly to be regarded by us in worshipping and serving God? Our *inward Disposition*, or the *State* of our *Mind*. (3)

What *State of Mind* is necessary to an acceptable worshipping of God?

1. An intelligent and attentive Mind. *John 4. 24. That we worship God in Spirit.*

2. A holy and reverent Mind, filled with devout Affections. *Lev. 19. 30. Reverence my Sanctuary. Heb. 12. 28. Serve God with Reverence and Fear. Eccl. 5. 2.*

3. A calm, unruffled Mind. *1 Cor. 7. 35. Wait on God without Distraction.*

4. A charitable Mind, free from Malice and Implacableness. *1 Tim. 2. 8. Lift up holy Hands, without Wrath. Isa. 1. 15,*

(2) All Worship and Honour is *personal*, paid not to a *Metaphysical Substance*, but to an *Intelligent Being*.

Ans. to Nelson. 79.

(3) *Hindrances* to a fit State of Mind in Worship, are
1. Love to the World. 2. Indifferency of Spirit. 3. Unsuitable Lengths. 4. Unserious, or injudicious Ministrations.

External Worship.

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16. Wash ye, make ye clean, when ye come to appear before the Lord.

What is essential and necessary to our honouring God?

1. An high Esteem of God. Rev. 4. 11. Thou art worthy, O Lord—.

2. That in all our Behaviour we manifest this Esteem. Mat. 1. 6, 7, 8. If I be a Father, where is my Honour?

Is all this enjoined by the first Command? Yes. Thou shalt have no other Gods but me.

Secondly. What doth the EXTERNAL WORSHIP of GOD refer to?

1. To God himself.

2. To Sacred Things.

3. To the Solemnities of Worship.

I. What Acts or Duties of External Worship respect GOD HIMSELF?

[1.] Seeking his Favour by Prayer. Phil. 4. 6. In every thing make your Requests known unto God by Prayer. Luke 18. 1. Men ought always to pray.

What is the chief Ground of Prayer? Dependance upon God. Mat. 6. 6—9. Our Father, &c.

What are the chief Uses of Prayer?

1. To Sanctify us; as it disingageth us from the World; and assimilateth us to God. John 9. 31. If any Man be a Worshipper of God, and doth his Will, him he heareth.

2. To

2. To comfort us, as it is a casting our selves on God. *Iso. 55. 6. Seek ye the Lord while he may be found. Ps. 145. 18. The Lord is nigh unto all who call upon him in Truth.*

3. To preserve in us a Sense that we depend constantly on God, and owe every thing to him. *Phil. 4. 6. In every Thing by Prayer and Supplication—Let your Requests be made known unto God, Mar. 6. 9. Give us this Day our daily Bread. (4)*

[2.] Acknowledging God in all we enjoy by Praise and Thanksgiving. *Ps. 50. 23. He who offereth Praise, glorifieth God, particularly at Meals. 1 Tim. 4. 4. Every creature of God is good, and nothing to be refused, if it be received with Thanksgiving.*

[3.] Indebavouring to learn his Will by Hearing, Reading, &c. *Deut. 31. 12. Gather my People, Men, Women, Children, Servants, to hear—learn—fear—do.*

[4.] Devoting our Goods, as there is Occasion, to his Service; or Bounty towards religious Works. *Prov. 3. 9. Honour the Lord with thy Substance.*

[5.] Consecrating our Bodies unto God, as Sacrifices. *Rom. 12. 1. I beseech you, by the Mercies of God, that you present your*

(4) See *Benson*, on the *End and Design of Prayer*.

Reverence to sacred Things. 131

Bodies (your whole selves) a living Sacrifice. (5)

II. What Acts or Duties of External Worship respect SACRED THINGS; and which, by reason of their Relation to God, are called by his Name?

In General, a due Reverence, in all our Words and Actions, towards whatever beareth a Relation to God; as God's Name, Son, Spirit; God's Word; the Lord's Day; Christian Baptism; the Lord's Supper, God's House.

Particularly. What are the Extreame, to which a due Respect for all Sacred Things stands opposed?

1. *Superstition*, which is a Placing Holiness or Unholiness in such Things as ought not be esteemed Holy or Unholy. Rom. 14. 17. *The Kingdom of God is not in Meat and Drink, &c.* 1 Cor. 8. 8. (6) 2.

(5) *Prayer* acknowledgeth God as Lord over all. *Praise* acknowledgeth God as Benefactor. *Hearing* acknowledgeth God as Ruler over us. *Bounty* acknowledgeth God as Proprietor. *Devoting* our selves to God, acknowledgeth him as Redeemer.

God is to be served with the Posture of the Body. Ps. 95. 6. *Come, let us bow down.*—With the Senses of the Body. The Eyes are to be lift up; the Ears to hear. With the other Organs of the Body; The Tongue in Singing; Hands are to be lifted up; The Feet must be ready to go up to God's House.

(6) The Essence of all Superstition, and the natural Consequence of all false Worship, is the setting up some Equivalent

2. *Profaneness*, which is a using those Things as vile and common, which in themselves are Sacred. *Lev. 19. 8. He shall bear his Iniquity, who profaneth hallowed Things. Ch. 22. 15. (7)*

III. What do the Acts of External Worship which relate to the SOLEMNITIES of Worship particularly respect and concern?

1. Persons Ministering in Worship.

2. Times when we Worship.

3. Places where

1. As to Persons.

Have the Principles and *Light of Reason* directed People to have amongst them some Men to be Instructors of Others, and to officiate in sacred Things? Yes. *Gen. 47. 22. Acts 14. 13. **

Do the *Necessities* of Mankind require it? Yes. *Rom. 14. 10. How shall they hear without a Preacher? Acts 8. 31. How can I understand except some one Guide me?*

Does the *Wisdom of God* in the old and new Revelation appoint it? Yes. *Ex. 40. 13. AARON and his Sons are sanctified.*

Equivalent in the Room of real *Virtue* and *Holiness*, which is *essential* to true *Religion* towards God.

Cl. on the Cat. 153.

(7) *Blasphemy* is a Species of *Profaneness*; but it is to be measured chiefly from the *Intention* of the Speaker.

See *Nevin's Trial*, and *Bayle's Phil. Com.*

* See *Dr. Cl. of Rev. Relig. 154.*

Mal.

Mal. 2. 7. The Priests Lips should keep Knowledge, and they shou'd seek the Law at his Mouth. Eph. 4. 11.—He gave Pastors and Teachers—

2. As to Times.

Are solemn *Assemblies*, at stated *Times*, necessary for the publick and general Instruction of Mankind? Yes. *Eccal. 3. 1. To every Thing there is a Season. Lev. 23. 4. There were holy Convocations; Assemblies on a religious Account.*

Shou'd not every Family and Person be a Member of some religious Assembly; and thereby contribute to keep up religious, publick Worship in the World? Yes. *Acts 2. 44, 46. ch. 12. 12. All who believed, were in the Temple. Heb. 10. 25. Nor forsaking the Assembling of our selves together.*

Is not one Day in seven a convenient Institution of God? Yes. *Ex. 20. 8. Remember the Sabbath Day to keep it Holy.*

Has the Lord's Day, or the first Day of the Week, been kept holy, from the Time of the Apostles, to this Time in all Christian Nations? Yes. *Acts 20. 7. On the first Day of the Week, the Disciples came together to break Bread. 1 Cor. 16. 2. On the first Day of the Week, lay by you in Store. Rev. 1. 10.—The Lord's-Day. (8)*

(8) See *Bax. Div. App. of the Lord's-day.*

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3. As

3. As to Places.

Is it not necessary Men have Places (Houses) built convenient to hold them, to sit in; and to screen them from the Weather, while they Assemble in Worship? Yes. *Pf. 122. 1. Let us go up to the House of the Lord. 1 Cor. 14. 23. (9)*

Is one Place, in itself, more Holy than another? No. *Mat. 18. 20. Where ever two or three are gathered—I will be with them. John 4. 21—24. 1 Tim. 2. 8. I will that Men pray every where.*

Does the Place render the Worship acceptable; or the worship the Place? The worship renders the Place acceptable. *Hag. 2. 12, 13, 14. If one bear holy Flesh in his Garment, shall it be holy? No.*

What are the chief Rules for the Forms and Circumstances of divine Worship?

1. That it be pure, or conformable to the Gospel. *Isa. 8. 20. To the Law, and to the Testimony—. Mat. 15. 9. In vain do ye Worship me, teaching for Doctrines the Commandments of Men.*

2. That it be in a known Language. *1 Cor. 14. 11,—27. Otherwise he who speaketh will be a Barbarian to me.*

(9) The Heathens had their Temples, Groves, Altars. The Jews had their Tabernacle, Temple, Synagogues, Oratories.

3. That

3. That it be with grave and decent Order. 1 Chron. 15. 13. *Seek him after due Order.* 1 Cor. 14. 26, —40 — *To edifying, —decently.*

What other Acts may be reckoned Parts of External Worship?

Religious Vows and Oaths, Deut. 6. 13. *Thou shalt swear by his Name.* Jer. 4. 2. *Thou shalt swear the Lord liveth, in Truth, in Righteousness and in Judgment.* (10)

What is an Oath?

A solemn Appeal to God (or other invisible Beings) as Witness and Judge of the Truth of what we affirm; and of our Sincerity in what we promise. Heb. 6. 16. *Men verily swear by the greater: and an Oath for Confirmation is to them an end of all Strife.* (11) What

(10) An Oath is called Religion, as it is founded on the Belief of invisible Beings, who will *avenge Perjury.*

It is not an Appointment of God, but of Men; an Instrument for the Service of Human Society; the best Security of Justice in Cases of Property.

Hoadly's Ans. to the Comit. 185.

(11) *Juramentum est Actus religiosus, in quo, ad confirmandam rem dubiam, Deus Testis invocatur.*

Sanderfon.

The true Nature of an Oath, is to pawn the Truth or Honour of a known great Point, to procure Belief to a lesser and unknown Point.

As to swear upon the Bible; by God; by the Fire; is as much as to say, "This is as true as the Gospel; as that God liveth; as that the Fire burneth."

Bat. on Mat. 5. and on Jam. 5.

What is a *Vow*? A solemn Promise made to God.

Is it useful sometimes to bind our Souls to God by solemn Oaths and Vows? Yes. *Pf. 50. 5, 14.—Pay thy Vows.*

Should not the chief Matter of our Vows be the known Duties of the Christian Life, to which we are previously bound by God? Yes.

Is it not often inexpedient for Men to ingage themselves by Vow, to what God hath not previously made their Duties? Yes. *Ecc. 5. 4, 5, 6. Be not rash with thy Mouth—better not Vow, than Vow and not pay.. See Dr. Cl. on the Subject.*

Is rash Swearing very Sinful? Yes. *Mat. 5. 34. Swear not (vainly).*

How may a Man correct this sinful Habit of profane Swearing?

1. By watching against the Temptations to it; such as Anger, strong Drink, Eagerness of Spirit, Gaming.
2. By having a Monitor to check him.
3. By submitting to a Fine, or some other Self Punishment.

Is it the Nature and Design of both

This Account of an Oath is objected to, in regard an Oath always carrieth an Imprecation in it. As swearing by *Heaven* imports, "may Heaven blast me; by the *Earth*, "may the Earth swallow me up, if I speak falsely.

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the Gospel Sacraments (or positive, Ceremonial Institutions of Jesus Christ) to bind us to be Religious? Yes. *Mat. 28. 20. Baptize them—and teach them to observe all Things; whatsoever I have commanded you. Gal. 5. 3. So Circumcision was a Bond to keep the whole Law. 1 Cor. 10. 16,—21. Ye cannot be Partakers of the Lord's Table; and the Table of Devils.*

Are BAPTISM and the LORD'S SUPPER the only two Ceremonies Christ hath annexed to his Religion? Yes.

Of what Parts do these Institutions consist? Of Two, viz.

1. The outward Action or Ceremony.
2. The signified Grace and Duty.

What does that Phrase, *in the Name*, in the Form of Baptism, signify?

1. Into the Belief, Reception and Profession of that Religion or Doctrine, which was originally from the Father; was preached by the Son; and was confirmed by the miraculous Gifts of the Holy Ghost.

Thus baptizing into *Moses*, 1 Cor. 10. 2. is, baptizing into the Belief and Reception of what he delivered.

2. Into an Obligation to the Practice of all those Commands, which were given from God the Father, by the Son, as

Conditions of Salvation. (12)

Is *Baptism* then a publick, solemn Obligation to dedicate our selves to the Ser-

(12) In the Name of the *Father*, who originally gave that Power.

In the Name of the *Son*, to whom that Power is given.

In the Name of the *Holy Ghost*, by whom (by whose immediate Operation and influence) that Power is exercised. *Cl. on the Trinity* 229.

It is to be baptized into the Belief, or into the Profession of our Belief.

In one God.

In one Lord Jesus.

In the Holy Spirit of God: *Ans. to Nelson* 269.

By this Form we are baptized into the Covenant of Reconciliation with God the Father Almighty.

Into the Death of Christ, in whom we have Redemption, &c.

With the Washing of Regeneration, and Renewing of the Holy Ghost, shed on us—by which we are sealed—

By this Form we dedicate our selves solemnly to the Worship and Service of God our Father, who created us.

—To the Obedience and Imitation of the Son of God, who died for us.

—To the Direction and Guidance of the Holy Spirit, who sanctifieth us. —on the *Gal.* 293.

In the Name of the *Father*; by whose Name we are hereafter called, as *Children*, (Sons and Daughters) of God.

In the Name of the *Son*, whose Name we are to bear, as *Disciples* of Christ.

In the Name of the *Holy Ghost*, by whose Name we are called, as *Saints*.

See *Boyle's Ans. to King.* pt. 2. p. 160.

vice

The Lord's Supper.

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vice of God, in that Method of Religion which the Son of God came into the World to establish, and which was confirmed by Prophecies and Miracles of the Holy Ghost? Yes.

What is the LORD'S SUPPER? A religious Action (or Ceremony) in which Christians eat Bread and drink Wine in Memory of Christ and his Death; and as a Pledge of his Return.

Does it succeed the Passover? Yes.

What was the Passover? A Family Feast, upon a whole Lamb roasted, with bitter Sauce, in remembrance of God's passing over and not killing any in their Houses, when he killed the first Born in all the Houses of Egypt.

Who are qualified for the Lord's Supper? All who believe the Gospel, and endeavour to live according to it.

What sort of Examination is at any Time useful, especially before Communion therein?

1. Of our whole State; which is most Important.

2. Our present Disposition and Frame; which is less Important, yet ought to be attended to.

* Examination in 1. Cor. 11. 28, refers to Knowledge.

Who, by the Gospel, are excluded from the Lord's Supper; or do partake of it un-

unworthily? Unbelievers and Partakers with Idolators. 2 Cor. 6. 15. *What concord hath Christ with Belial?* 1 Cor. 10. 21. *Ye cannot partake of the Lord's Table, and the Table of Devils, Loose Livers, or Men intoxicated with Drink.* 1 Cor. 11. 18—22. 29—34. *There be Schisms amongst you,—another is Drunken—This is not to eat the Lord's Supper.* (13)

What are the *Benefits* of the Lord's Supper?

1. It impresseth, and keepeth on the Mind the Image of Christ's Death; as a Motive to *Love* and *Obedience*.

2. It giveth us Hope of *Pardon*; and is a Motive to *Repentance*.

3. It bindeth us to a *good Life*, as therein we acknowledge our Covenant with God, sealed with the Blood of Christ; and take an *Oath* to God, over the Memorials of his Son's Death.

4. It increaseth *Love* and *Union* amongst Christians.

5. It strengthens our Faith in Christ's second Coming.

Must religious *Worship*, according to the Gospel, be offered to God, thro' Jesus Christ, as MEDIATOR? Yes. Col. 3, 17. —*Do all in the Name of the Lord Jesus;*

(13) See Plain account of the Lord's Supper.

giving

giving Thanks to God, even the Father, by him.

Are peculiar Honours also, by the express Appointment of God the Father, made due to Jesus Christ, as Mediator? Yes. John 5. 22, 23. The Father hath committed all Judgement to the Son; that all Men should honour the Son, even as they honour the Father. Phil. 2. 9, 10. Wherefore God hath highly exalted him; that at the Name of Jesus every Knee should bow.

(1) What has Christ done, as Mediator, to render him worthy of these Honours?
1. He has given us a fair Edition of God's natural Laws.

(1) Note. Worship (is an ambiguous Term and) consists in the Exercise of certain internal Affections, Love, Fear, Trust, &c. And in the Performance of several external Acts, correspondent to such internal Affections, Prayer, Thanksgiving, Bowing the Knee, &c.

Each of these, both outward and inward may be paid to Princes, and superior Friends, for such Reasons as agree to them: This is Civil Worship.

They may, and ought to be paid to the Mediator, for Reasons peculiar to him: This is Mediatorial Worship.

They must be paid to God, for Reasons peculiar to him, and communicable to no other: And this is properly and eminently Divine Worship.

The Acts of the Mind are the same in each; and the different Reasons, which engage us to the Exercise of such Affections, constitute their proper Difference.

2. Ho

2. He has assured us of Mercy and Pardon, upon Terms every way fit for God to offer, and for Men to accept.

3. He has removed all the Terror and Difficulty which wou'd otherwise have attended our Approaches to God.

4. He has opened the Nature of Repentance, in its *Extent*, to all Sins, and to all Men; in its *Efficacy*, in changing the Heart and Life.

5. He has provided and promised a Supply of all needful Aid, or spiritual Influence.

6. He has given us a View of Immortality, the Resurrection of the Dead; and has assured us of *Acceptance* in Judgment upon *continued*, tho' imperfect *Obedience*. * *Dr. Wright's Great Concern.*

* Archbishop Tillotson in his Sermons concerning Education, Vol. 3d giveth us this Scheme of Christian Virtues and Duties following.

I. *Obedience* and *Modesty*; *Diligence* and *Sincerity*; *Tenderness* and *Pity*, are general *DISPOSITIONS* to Religion and Virtue; in which Children shou'd be trained up.

II. Good Government of the *Passions*, and of the *Tongue*; particularly to speak *Truth*, and hate *Lying*—are the *FOUNDATIONS* of Religion and Virtue; to which Children shou'd be trained.

III. *Piety* and *Devotion* towards God; *Sobriety* and *Chastity* with regard to *themselves*; *Justice* and *Charity* towards *all Men*, are Principal or Essential *PARTS* of Religion and Virtue, in which we shou'd train up Children.

T H E

THE
THIRD PART.

IN

EIGHT SECTIONS.

Containing

The DUTY of MAN to MAN,

OR, THE

SOCIAL VIRTUES.*

SECT. L

IN what *one Word* is the whole of Social Duty abridg'd and comprehended? In LOVE. Rom. 13. 10. *Love is the fulfilling of the Law.*

In what *other Word* is all Duty to Men comprehended? In RIGHTEOUSNESS.

* See Part IV. Sect. II. Note (1)

Tit. 2. 12.—Teaching us to live—Righteously. (1)

What is the Measure of Love and Righteousness to our Neighbour? To do to others, as we would be done unto. Mat. 7. 12. (2)

Who is our Neighbour? Any Person, with whom we are any way concerned, Luke 10. 29—37.

S E C T. II.

WHICH is the first and principal Social Duty? JUSTICE. Deut. 16. 20. That which is altogether Just shall

(1) The Sympathetick Sense, or Humanity, is the Foundation of all those Social Affections of Kindness, Benevolence, Compassion, Gratitude, Parental and filial Affection, Friendship, Love to ones Country, &c. which are as necessary to Society; as the private selfish Affections are to preserve Individuals.

He is called virtuous, or morally Good, in whom this Sympathetick Sense is strong; and all the Affections flowing from it are directed by Right Reason, and suited to the publick Good.

Nestleton of Virtue and Happiness

(2) See *Campfield's Rule of Righteousness*. Collier's Essay upon Honesty, pt. 4. Bp. Blackall on the Text, In Mat. 22. 39. Love to self, is the Measure of our Behaviour to others. In Mat. 7. 12. Expectation from others, is the Measure of our acting towards Others.

Virtue contains in its Idea, what is Good in it self; what is Voluntary and chosen; what, tho' it has Difficulty in it, is attended with Satisfaction.

thou

thou follow. Jer. 22. 3. Execute ye Judgment and Righteousness. — Do no wrong.

What is *Justice*? A Virtue which disposeth us to render to every one his due; and which keepeth us from doing Injury to any. Rom. 13. 7. Render to all their due. (1)

How doth *Justice* differ from *Equity*? *Justice* is giving others what is their own, or what they have a Right to, according to *Law*.

Equity is giving them what they have a Right to, according to *Reason*, *Truth* and *Conscience*. (2)

M

What

(1) The *moral Sense*, or a *Sense of Right and Wrong*, is a Power of the Mind to distinguish Actions, Dispositions and Characters; and to be differently affected by them: It contains the Sympathetick Sense, and more, and is peculiar to Creatures indowed with *Reason* and *Reflection*, and capable of the Idea of *publick Interest*; and of being pleased with beneficent Actions.

This *Sense of Right and Wrong*, as it regards our own Inclination and Actions, is called *Conscience*.

The Approbation of a Man's Mind, Consciousness of his own Virtue and Merit, is called *Honour*; the dearest of all Possessions.

When ever it appears that the *Social Affections* are ever power'd by the *Selfish Appetites*; this so defaces the Beauty of a Character, that we can no longer view it with Pleasure and Approbation. Nettleton ib.

(2) An immediate due, and a determinate one, as to Person, and Quantity of Things, is the Object of *Justice*. It is not so in Cases of *Charity*.

Poster:
Equity

What is *Universal Righteousness*? An Inclination of Mind to all Duty. Or, Rectitude of Soul.

To what *Cases* may this universal Law of Justice, "*Do to others, as we would they should do to us,*" be applied?

To all Cases between Man and Man, for Instance,

To common and general Conversation.

To Dealings in Trade and Bargains.

To Cases of Kindness and Compassion.

To Censures and Reflections.

To Affronts and Provocations.

To Religious Disputes and Practises

To all the Relations of Life.

Evans's Christ. Temper.

What hurtful and injurious Actions are contrary to *Justice*; and break this great Rule of Righteousness?

Principally these Five

1. *Murder.* Gen. 9. 6. *Whoso sheddeth Man's Blood, by Man shall his Blood be shed: For in the Image of God made he Man.*

Equity is Justice temper'd with Benignity; or not stretching our Right to the Rigour of Law.

Righteousness or *Justice*, is doing all that good to others, which they have any Claim or Right to Demand;

Goodness is farther doing them all that Good, which whether they have any Right to expect or not, is in any wise fit and reasonable for us to bestow.

See Cl. Vol. I. *Puffendorf. Wolfenstons's Relig. of Nat.*

Is this the greatest Crime against Man?
Yes.

Upon what Account? Because Life is the best Possession. *Ex. 20. 13. Thou shalt not kill. Job 2. 4. All that a Man hath will he give for his Life.*

What Actions, Words and Thoughts which tend to Murder, are forbid by God, as Master of Life, and Supreme Governour? Hatred, Anger, offensive Words, Bitterness, Cursing, Quarrelling, Striking. *Mat. 5. 22. But I say unto you, that whosoever is Angry with his Brother without a cause, shall be in danger of the Judgment: and whosoever shall say to his Brother, Raca, shall be in danger of the Council: but whosoever shall say, Thou Fool, shall be in danger of Hell Fire.*

Does Religion and Justice teach us not to injure the Souls of others, either by perswading them to Sin; or by needlessly putting them to Pain? Yes. *2 Chron. 22. 3. She was his Counsellor to do wickedly. Gen. 26. 35. Esau—was a grief of Mind to Isaac, and to Rebekah.*

Is it a Sin against the Soul to neglect Instruction, and conveying that knowledge and Goodness we are able and oblig'd to communicate? Yes. *Luke 11. 52. Wo unto you,—who take away the key of Knowledge;*

ye enter'd not in your selves, and them who were entring in, ye hindred.

2. *Adultery, of corrupting Virgins. Ex. 20. 14. Thou shalt not commit Adultery. Deut. 22. 23, 24. If a Man find a Damsel—and lie with her,—they shall both die.*

Is a Man's *Wife*, and a young Person's *Chastity* their dearest Possessions next to Life? Yes.

Is Chastity therefore guarded by the seventh Command? Yes.

Is this a Sin which contradicts the Design of God, in his making at first ONE Man and ONE Woman? Yes. *Mat. 19. 4. 9. In the Beginning God made them Male and Female.*

Is it a Sin which defeats the Institution of Marriage? Yes. *Heb. 13. 4. Marriage is Honourable—with the Bed undefiled. Or, let Marriage be honourable in all things.*

Consequently, is it a Sin which defeats God's Design of raising up a Succession of living Images of himself, brought up for his Service? Yes. *Mal. 2. 14.—Wherefore one? (why did God create but one Woman for one Man?) That he might raise a godly Seed.*

Is this a Sin which is attended with infinite Evils in Families? Yes. (3)

3. *Steal.*

(3) Some Acts of Uncleaness are so detestable as to destroy

3. *Stealing.* By which of the Ten Commandments does God guard and secure our Temporal Possessions? By the Eighth. *Ex. 20. 15. Thou shalt not Steal.*

Are all unjust ways of getting what is another's, forbid by this Command; and also by the Universal Law of Righteousness? Yes.

What is Stealing by Force called? Robbing.

What is Stealing by Fraud called? Cheating.

What is exacting our utmost Right of the Poor, and putting them upon a hard Bargain called? Oppression. (4)

May not the Poor Steal? No. *Eph. 4. 28.—Rather let him work—.*

What is the worst sort of Theft? Cheating the Poor, and betraying Trusts.

Is keeping back of Wages, when due, without the Parties Consent, a Sort of

destroy the Design of God in making Man Male and Female;—And to cross his Design in making the Woman a meet Help for the Man; And to destroy the Effect of the first Blessing of Multiplication, or Propagation of the kind; which is worse than *Brutish*; and are too vile to be named amongst Christians.

(4) *Fraud and Deceit*, is taking Advantage of a Man's Ignorance. *Oppression*, is taking Advantage of a Man's Impotency. *Extortion and Bribery*, is taking Advantage of Men's Necessity. *Trespass*, is injuring, by Man or Beast, a Man's Grass, Corn, or other Herbage and Fruits.

Theft? Yes. Deut. 24. 14. 15. *At his Day thou shalt give an hired Servant his Hire; neither shall the Sun go down upon it, for he is poor, and setteth his Heart upon it; lest he cry against thee unto the Lord; and it be Sin unto thee. Job 7. 2.*

Who are the great Robbers, and the chief Authors of Injustice? Unrighteous Kings and Conquerors; Corrupt Judges and Magistrates; Ravenous Priests; Usurers.

What sort of Usury is unjust and forbid? Such as exceeds what the Law allows; such as is taken from the Poor; such as is inconsistent with the Law of Equity or Charity. Ex. 22. 25. *If thou lend Money to any of my People, who are poor by thee, thou shalt not be to him as an Usurer.*

Does not Stealing, either by Violence or Fraud, deny God to be a Disposer of the Things of this World? Yes.

And does it not deny his Right to use his Pleasure in disposing of them? Yes.

Is it not very contrary to Christian Contentment and Resignation? Yes.

Does it not discover a Dangerous Love to this World? Yes.

And does it prove a want of Love to our Neighbour? Yes.

4. *False-Witness.* To what Possession and Property of our Neighbours, is this an

an Immediate Injury? To his Fame and Credit.

By which of the Ten Commands does God guard a Man's Credit? By the Ninth, Ex. 20. 16. *Thou shalt not bear false Witness against thy Neighbour.*

Is a good Name a Man's best Possession next to Life, and its necessary Substance and to Chastity? Yes. *Ecc. 7. 8. It is better than Ointment. Prov. 22. 1. It is rather to be chosen than Riches.*

Is it the Foundation both of Respect and Usefulness in Society? Yes.

Should we therefore be as tender of our Neighbour's good Name, as of our own; both in Courts of Judgment, and in common Life? Yes.

Doth a Regard to Truth, as well as to Man, require this? Yes.

What other Actions and Speeches, besides open False-witness, injure and wound our Neighbour's Credit?

Secret Whisperings of Evil; Tale-bearing, and vilifying Stories.

Adding false, or ill-turned Circumstances, to aggravate Faults; Misrepresentations, and Insinuations, Tying Stories, pure Slanders.

Scoffs and Derisions, indecent Jests and BanTERS, to make a Man look little.

Exposing Faults repented of and amended.

Re-

Reproaching a Man for natural *Infelicit-
ties*; or for Unavoidable great *Calamities*
and *Miseries*; or for his *Religion*, and
conscientious *Practises*.

See *Candor in Speaking*.

5. *Coveting what is Another's*. Are un-
just and foolish *Desires* restrained by the
Tenth Command? Yes. *Ex. 20. 17. Thou
shalt not Covet*—

When are *Covetings* or *Desires* of what
is *Another's* unjust?

1. When they disturb our *Repose*, and
tend to destroy our own *Happiness*.

2. When they prompt us to any un-
righteous *Methods* of compassing what is
another's, to our *Neighbour's Injury*.

Is our *Inward Man* subject to the *Law*
of *God*? Yes. *Deut. 6. 5. Thou shalt love
the Lord thy God, with all thine Heart, &c.*

S E C T. III.

WHICH is the *Second social Vir-
tue*, or the *Second Duty of Man*
to *Man*? LOVE OR CHARITY. *Luke 10.
27. Thou shalt Love thy Neighbour as thy
self. 1 Cor. 13. 1—13.—But the greatest
of these is Charity. (1)*

(1) To *Love* our *Neighbour* is, 1. To think well of
him. *1 Cor. 13. 4.* 2. To speak well of him. *1 Jan.*

Love or Charity.

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Is Civility all that we owe to our Neighbour? No.

Must we love him in Sincerity? Yes.

Rom. 12. 9. Let Love be without Dissimulation. 1 John 3. 18.—in Deed and in Truth.

Wherein doth this Sincerity consist? In the Reality of our Intentions, suitable to our Professions of Kindness.

By what other Name is Sincerity called? Uprightness. Prov. 11. 20. The Upright—are his Delight.

What Vice is contrary to Sincerity in Love? Hypocrisy or Flattery.

What is Flattery? To say kind and obliging Things, with a Design to please; but with a selfish View.

When is the Flattery most Criminal? When by false Shews of Amity and good Will, or by Appearances of Honesty and Sincerity, we endeavour to deceive, intrap and hurt a Man.

Shou'd Love sometimes grow up into closer Union, called FRIENDSHIP? Yes. Prov. 18. 24. He who hath Friends, must

4 11. Prov. 10. 12. 13. To do him good Offices.

Jam. 2. 15.—

The Objects of Love are, our Country; our Kindred; our Neighbours, especially in Affliction; Strangers; Enemies, consistently with Self-Defence, and putting it out of their Power to hurt us.

Isbew

show himself Friendly. (2)

What is Friendship? A mutual and intimate Love, founded chiefly in Virtue.

In which *two* principal Points does Love and Charity consist?

(2) Friendship is a matter of Inclination and Prudence; not of moral Obligation—where it is contracted, it obliges to higher Kinds and Degrees of Affections.

Rules of Friendship.

1. To ascertain the Terms of it; not to raise our Expectations beyond the just Intentions of those Terms. Empty Professions on the one Hand; and Extravagant Claims on the other, to be avoided.
2. It is an Office of Friendship to use our utmost Endeavours to answer the Confidence we have suffered another to repose in us. As in Cases of *Secret Pledges*, &c.
3. Observe a Decency and peculiar Respectfulness in *our own* Words and Actions; and a candid Interpretation of the Words and Actions of *Others*. *Tit. 2. 3.*
4. All Flattery must be banished. *Prov. 27. 6.*
5. Readiness to serve, according to the Terms of our Correspondence;—with some Self-denial,—without a Scrupulous ballancing Accounts; Acknowledging Favours—Forwardness to oblige—Sympathy—Constancy to Engagements—Improving Friendship to the Aiding of Religion and Virtue.

See Hubbard's Sermon. in *Berry Street*. 1733.

Ingredients in Friendship.

1. Good Sense. 2. Esteem. 3. Sincerity. 4. Fidelity. 5. Secrecy. 6. Constancy. 7. Confidence.
- To these add, 8. Frankness. 9. Disinterestedness, with 10. Sympathy. 11. A little Jealousy; with 12. Prudence and Discretion. 13. Good Wishes and good Offices. 14. Humour and Wit.

1. In Affection.

2. In Action.

[1.] What is Love in Affection? Such a Goodwill, or Disposition of Heart, as maketh us ready to afford our best Assistance for promoting our Neighbour's Welfare. *Rom. 12. 10. Be kindly affectionated one to another.* (3)

To whom is this Affection chiefly due? A greater Degree of it is owing to Relations, and to good Men; than to Strangers and Enemies. *1 Tim. 5. 4. Let them first shew Piety (or kindness) at Home.*

What Tempers destroy this Affection? Envy, Jealousy, Anger, Contempt, Pride, Coverousness. *1 Cor. 13. 5. Love thinketh, (designeth, willerth) no Evil.*

[2.] What is Love in Action? Doing our Neighbour all the Good in our Power, consistent with other Obligations. *Gal. 5. 13. By Love serve one another. Rom. 16. 2.*

Which are the principal KINDS or SORTS of Love and Charity?

I. Charity in doing Good.

II. Charity in forgiving Injuries.

(3) This Affection includes a Desire to be loved.

The Sects amongst the *Jews* and Philosophers had their Marks or Motto's; That of Christians is Love. *John 13. 35. By this shall all Men know that ye are my Disciples, if ye have love one to another.*

III.

156 *Charity in doing Good.*

III. Charity in judging and speaking of Persons and Things.

I. What is Charity in doing Good called? **LIBERALITY.** *Iſa. 32. 8. The liberal Soul deviseth liberal Things.*

Wherein doth this Virtue conſiſt? In a wiſe, juſt, even, moderate Temper of Mind about getting, keeping, and ſpending Money.

What Temper is required in getting Money? Providence, or prudent Forecaſt; and Diligence. *Prov. 31. 15—27. She riſeth while it is yet Night—and looketh well to the Ways of her Houſhold. (4)*

What Temper is forbid? Eager ſcrapping, on the one Hand: Idle careleſſneſs, on the other. *Prov. 28. 20, 22. Whoſe haſteth to be rich, ſhall not be innocent. Prov. 13. 9. The ſlothful in Spirit is Brother to a great Waſter.*

What Temper is required in keeping Money? Frugality. *1 Cor. 16. 2. Let*

(4) *Riches procure a thouſand Advantages for improving the Mind, it would therefore be wrong to deſpiſe them; becauſe it is Extravagant to propoſe any End, and neglect the Means.*

But to make the Means the End, is an uſual Miſtake: Men love and purſue Riches upon Principles quite different from thoſe that make them truly aimable. *Riches are their Capital Concern.*

Craſſus every

every one lay by him in Store, as God hath prospered him.

What Temper is forbid? Penuriousness, on the one Hand. *Prov. 11. 24.—withholding more than is meet.*

Squandering, on the other Hand. *Deut. 19. 19. Tho' I follow my Appetites, to the Consuming of my Lands. (5) Or, add Drunkenness to Thirst.*

What Temper is required in Spending Money? (6)

1. As to the *Publick*, Generosity, (or Magnificence) in Opposition to both Riotousness and Sordidness. *1 Tim. 6. 17. The Rich must be rich in good Works. Ex. 35, and 36. ver. 5. The People bring much more than enough——. See 2 Kings 12, and 22. Ezra 2. 68.*

2. As to *Ministers*, just Maintenance, and Rewards of Diligence, in Opposition to Narrowness of Spirit. *1 Cor. 9. 1—14.—so hath the Lord ordained, that they who preach the Gospel, live on the Gospel, 1 Tim. 2. 19. They who labour in Word and Doctrine are worthy of double Honour (or Wages).*

(5) See Essay for a new Transl.

(6) As *Cowardice* and *Sensuality* are two Ingredients of a worthless and despicable Character; so the Passion of *Avarice* and *Self-Interest* is no less inconsistent with Virtue and Happiness—; yet this is the *Reigning Passion* of the present Age.

Nettleton of Virtue——

N

3. As

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3. As to the *Poor*, Alms-giving, in Opposition to Churlishness. *Mat. 6. 4. Let thine Alms be in Secret. 2 Cor. 9. 7. God loveth a cheerful giver.*

4. As to *Strangers*, especially such as are exiled upon the Score of Religion, Hospitality, and ministring to the Saints; in Opposition to Inhospitableness, and Indifferency in Religion. *Heb. 13. 2. Be not forgetful to entertain Strangers, 1 Pet. 4. 9. Use Hospitality.*

What is the true *Fountain* of Charity and Kindness to the Poor?

Compassion or Pity. *1 Pet. 3. 8. Have Compassion one for another. Mat. 5. 7. The Merciful shall obtain Mercy. 1 John 3. 17. Mark 9. 20.*

What are the true and genuine *Effects* of Christian Compassion to the Poor?

Inquiries after distressed Cases. *Pf. 112.*

1. *Whoso considereth the Poor. Prov. 29. 7.*

Viewing them with Tenderneſs. *Prov. 19. 17. He who hath Pity on the Poor, lendeth to the Lord.*

Ministring to them what they want; Meat, Drink, Physick, Cloathing, Fire, Liberty. *Jam. 2. 15, 16.—Give them those Things that are needful for the Body—.*

Contriving our Expences so as to have to Spare to give to him who needeth. *Pf. 112. 5.—He guideth his Affairs with Discretion.** * See Tate's Version. Well

Charity in forgiving Injuries. 159

Well pleasedness with Opportunities of doing good; and with Applications of Friends to that end. *Rom. 12. 8,—15. Shew Mercy—with Cheerfulness.*

Perseverance in well-doing. *2 Cor. 2. 9. His Righteousness (or Charity) endureth for ever. Gal. 6. 9.*

What ought to be our chief *Incouragement* to this Charity? Hope of unseen and eternal Rewards. *Mat. 6. 4. Thy Father who seeth in secret, will reward thee openly.*

II. What does Charity in forgiving Injuries carry in it?

1. That we study no Revenge. *Rom. 12. 19.—Avenge not your selves.*

2. That we do Good for Evil. *Mat. 5. 44. Do good to them who hate you.*

3. That we wish no ill to those who have hurt us. *1 Cor. 13. 5. Charity thinketh no Evil. Rom. 12. 17. Recompence to no Man Evil for Evil.*

4. That we seek Peace and Reconciliation. *Mat. 18. 15. Gb. 5. 24.—Be reconciled to thy Brother.*

What is remitting an Offence called, when there is just Occasion for it? *Clemency. (7)*

What does Love and Charity towards Enemies oblige us to?

(7) An Aptness to forgive and be reconciled, an Unaptness to be provok'd and to punish.

160 *Charity in forgiving Injuries.*

1. To give good Words for bad ones. *1 Pet. 3. 9.—not Railing for Railing.*
2. To return good Actions for bad ones. *Ex. 23. 4. If thine Enemies Ox or Ass go a-stray, thou shalt bring it back. Prov 25. 21.*
3. To persevere in this Practise. *Rom. 12. 21. Be not overcome of Evil.*

What does Prudence direct as to wicked Enemies? To avoid Familiarity and Friendship with them. *Prov. 14. 7. Go from the Presence of a foolish Man—.* *Prov. 22. 24, 25. Jam. 4. 4.*

III. What is Charity in *judging* and *speaking* of Persons and Things called?
CANDOR. (8)

Wherein does Candor consist? In making due Allowances for the Infirmities of others; and putting the best Construction upon Things, where there is not evident Reason to do otherwise.

To what Conduct will Charity lead us as to the *Sins* and *Faults* of others?

1. To prevent Sins, as far as able. *Lev. 19. 17.—not suffer Sin upon him.*
2. To excuse for them, as far as it is just. *Luke 23. 34. Father forgive them; for they know not what they do.*
3. To counsel and exhort the Sinner. *Heb. 3. 13. Exhort one another lest any be*

(8) Ingenuity and good Nature.

bardened—

hardened— Jam. 5. 19, 20. If any do err from the Truth, and one convert him—.

4. To indure and wait long, before we give up a Sinner. *1 Cor. 13. 7. Charity indureth all Things. Col. 3. 12, 13.*

5. To suppress Resentment of personal Offences. *Col. 3. 13. If any have a Quarrel against another, even as Christ forgave you, so also do ye.*

6. To comfort such as are cast down for their Sins. *2 Cor. 2. 7.—lest he be swallowed up of overmuch sorrow.*

7. To avoid exposing Faults without need. *Mat. 1. 18. He wou'd not make her a publick Example. 1 Pet. 4. 8. Prov. 10. 22. cb. 17. 9.*

8. To check Tale-bearers. *Pf. 101. 4, 5. Whoso privily slandereth his Neighbour, him will I cut off. Eccl. 7. 21, 22.*

9. Never to reflect upon a Party, for the Faults of a Person; or impute one Man's Crimes to another. *John 7. 24. Judge righteous Judgment.*

10. To pray for the Conversion and Pardon of Sinners. *1 John 5. 16. If a Man see his Brother sin, a Sin not unto Death, he shall ask (Life) for him—. Rom. 10. 1. My Heart's Desire and Prayer for Israel is, that they might be saved.**

* See Dr. Wrig't on Charity.

Which are the two chief Branches of Candor?

I. Candor in Judging.

II. Candor in Speaking.

I. As to Candor in Judging.

What Vice is opposite to it?

Censoriousness, or rash Judgment.

How may rash Judgment be avoided?

By Care never to Judge thro' Passion, Suspicion, Report, or in haste. *John 7.*

24. *Judge not according to Appearance.*

1 *Cor. 4. 5. Judge nothing before the Time.*

John 8. 7.

In what Matters shou'd Candor of Judgment be especially imployed?

About Men's different OPINIONS AND PRACTISES IN RELIGION. *Rom. 14. 12, 13. Why dost thou judge thy Brother?*

Upon what Accounts shou'd great and fair Allowances be made?

On the Account of different Capacities; a different Temper of the Brain; different Education; the different Impression of divine Objects on the Mind. 1 *Cor. 12. 12.*

—*The Members of the Body differ.*

Ought we not to believe those *sincere* and *honest*, who profess to be so, unless we can prove they are not? Yes. *Rom. 14. 4. Who art thou, who judgest another Man's Servant?*

Whose Province is it to judge of Men's Hearts? *God's.* Shou'd

Shou'd not Men then fear invading that Province? Yes. 1 Cor. 4. 5. *For the Lord will manifest the Counsels of the Heart.*

That Men shou'd be all of one Opinion in Religious Matters, is it not impossible? Yes.

And to profess to be so, when they are not, is it not Hypocrisy? Yes.

Is there any other Means of Union then amongst Christians, but mutual Forbearance, Toleration and Charity? No. Eph. 4. 2, 3. *Forbearing one another in Love; Indeavouring to keep the Unity of the Spirit in the Bond of Peace.*

II. As to Candor in Speaking.

What Qualifications shou'd our Speech have; especially when we speak of Persons and Characters?

1. It shou'd be deliberate and serious. Prov. 18. 13. *To answer a Matter before it be heard, is Folly, and Shame to a Man.*

What Vice is opposite to this Quality? Loquacity or Talkativeness; rash and idle Words. Prov. 10. 19. *In the multitude of Words there wanteth not Folly.*

2. It shou'd be agreeable to our Thots. Psal. 15. 2. *He speaketh the Truth in his Heart.*

What

164 *Charity in speaking.*

What Vice is opposite to this Property?
Lying and Dissimulation. (9)

3. It shou'd be honest and friendly,
tending to better our Neighbour. *Eph.*

4. 29. *Good—to the use of edifying.*

What Vice is opposite to this? **Flat-
tery.** See page 153.

4. It shou'd be pleasant and grateful.
Eph. 4. 29. *To minister Grace to the Hear-
ers.* *Col.* 4. 6. *Let your Speech be with
Grace, seasoned with Salt.*

By what Name is this Virtue called?
Urbanity.

What Vice is contrary to it? **Scurrility.**

On the other Hand;

What sort of Speeches shou'd a Chris-
tian indeavour to avoid and suppress? (10)

1. Such as tend to make our Neighbour
Criminal; as Slanders, Calumny, Back-
biting. *Pf.* 15. 3. *Take not up an ill Re-
port against thy Neighbour.* (11)

(9) Dissimulation is of two sorts. 1. When we do
not speak the Truth we know. 2. When we insinuate
something different from what we know is Truth.

(10) Our Neighbour's *Reputation* depends much upon
what is said of him; or upon Candor in speaking.

Now so much *Reputation*, is always so much *Power*;
and according to Men's Credit and Esteem in the World,
so much proportionally is their Influence, and the weight
they have in it.

Cl. on the Cat. p. 210.

(11) An *untrue* Accusation is Slander. A *private*
Accusation, if not true, is *Calumny*: Being made in a
Person's Absence, if true, is *Back-biting*: our Neigh-
bour being disabled from clearing himself.

2. Such as tend to make him *Infamous*;
as Upbraidings, Reproaches, &c. 1 Tim.
5. 14. Give no Occasion to the Adversary to
speak reproachfully. (12)

3. Such as tend to make him *Odious*;
as Reviling—. 1 Pet. 2. 23. Christ, when
reviled, reviled not again. (13)

4. Such as tend to make him appear
Ridiculous; as Mocking, Scoffs, indecent
Banter. Gen. 21. 9. Ishmael mocked Isaac.
(14)

5. Such as tend to irritate his Passions;
as Scolding. Eph. 4. 31. Let all Clamour
and Evil-speaking be put away.

S E C T. IV.

WHICH is the *third Social Virtue*,
or *Duty of Man to Man*? HON-
OUR and RESPECT. Rom. 12. 10. In Ho-
nour preferring one another.

What doth this Import? A Disposition
to acknowledge, by all fit Words and Ac-
tions, whatever Excellency or Superiority
is in another.

(12) This is done by objecting to him *His Failings*;
or *our Favours*.

(13) Insisting on, or aggravating his Faults.

(14) Exposing them for their Infirmities. Religion,
Old Age, Natural Infirmities, Heavy Afflictions, are
unfit Objects of Ridicule. Spectator.

Is

Is this required by the *fifth* Command?
Yes.

Is it a Virtue very necessary in our De-
meanour, as we are Members of Society?

Yes. 1 Cor. 12. 28. *God hath set the Mem-
bers, every one of them in the Body as it
hath pleased him. — In the Church, first
Apostles, secondarily Prophets. &c.*

Doth this include *Courteousness*? Yes.

Is *Courteousness* a Christian Virtue?

Yes. 1 Pet. 3. 8. *Be Courteous.* (1)

What is *Courteousness*? A Facility in
our Conversation, with a Care not to of-
fend; but rather, by all honest ways, to
please those we converse with. *Phil. 2. 3.*
*Let nothing be done thro' Strife or vain
Glory; but in Lowliness of Mind, let each
esteem other better than themselves.*

As this Virtue is a yielding and stoop-
ing upon Occasion from our Superiority,
what is it called? *Condescension*, or *Gra-
ciousness*, *Rom. 12. 16. Condescend to Men
of low Degree.*

(1) *Courtesy* is a chief Social or Conversation Virtue.
It is true Humanity. By some it is made a Virtue pro-
per to Superiors; and is defin'd, a doing every Thing
towards others with a Benignity of Temper or a loving
Mind.

Courtesy is a fine Composition of Justice and Kindness.
Submission or *Modesty*, is the Duty of all Inferiors.
*Lev. 19. 32. Thou shalt rise up before the hoary Head;
and honour the Face of an old Man.*

As

Honour and Respect. 167

As this Virtue respects *Inferiors* in Place, Gifts, Wealth, &c. What is it called? *Affability*. 1 Cor. 12. 21. *The Eye cannot say unto the Hand, I have no need of thee.*

What are the Opposites of *Affability*? On the one Hand, *Fawning*. Job 32. 21. *Let me not accept any Man's Person, nor give flattering Titles unto Men.*

On the other Hand, *Moroseness*, *Sourness* or *Perverseness*. Prov. 8. 8. *Nothing forward or perverse shou'd be in our Mouths.*

Shou'd *Gravity* always accompany *Courteousness* and *Affability*? Yes.

What is this Virtue? Observing a due *Decorum* in all our Carriage. 1 Cor. 13. 5. *Not behaving unseemly.* (2)

What Vice is opposite to *Gravity*? *Levity*, a being so strongly ingaged by *Trifles*, as to be insensible to what is important, and negligent of what we owe to others. Also *Affectation*, or a false *Humility*. (3)

(2) Nothing Seasons Conversation like a ready Presence of Mind, and a pleasant Turn of Wit, provided there be no *Bitterness*, *Levity*, *Coarseness* or *Affectation* in it; that it be kept within the Bounds of Sobriety and good Manners; and the Conversation be all of a Piece.

L'Estr. Æsop. Fab. 34.

(3) *Affectation* is a Meanness of Thought, accompanied with a Desire of Applause for little Things.

S E C T.

S E C T. V.

WHICH is the *fourth Social Virtue*, or Duty owing to Man?

PEACEABLENESS. *Rom. 12. 18. If it be possible, as far as lieth in you, live peaceably with all Men.*

What is this Virtue? A Readiness of Mind to promote Quiet and Good-will amongst Men, and an Indeavour to preserve a calm and friendly Temper within our selves. (1)

What are the true *Foundations* of Peace and Union in Society? Justice and Charity.

What *Means* and *Methods* are necessary to promote Peace and Union? To observe and govern well our *Words*, our *Actions*, and the *Dispositions* of our Hearts.

I. What *Rules* must we observe as to our WORDS?

[1.] To abstain from all *provoking Words*, Calumnies, Reproaches, Tales, insolent and rude Speeches, hot and Con-

(1) To live in Peace includes, 1. A hearty Love to Peace: a Value for it. 2. Directing our Conduct so as is most likely to reach this End.

*Evangelical
tentions*

tentious Language. 1 Cor. 10. 32. Give no Offence. Prov. 15. 18. A wrathful Man stirreth up Strife. Eph. 4. 31. Let all Bitterness—be put away.

[2.] To use wise, calm, rational Discourse. Tit. 2. 8. Sound Speech. Deut. 32. 2. 1 Sam. 16. 18. Col. 4. 6.

II. What are the Rules of Government as to our ACTIONS?

1. That we give every Person the Regard due to him; and wrong no Man. Rom. 13. 7. Render to all their Due.

2. That we put up, and pass over smaller Injuries in our Reputation, Property and Liberty. 1 Cor. 6. 7. —rather take Wrong. Mat. 5. 39—41.

3. That we testify our Love and Friendship by doing our Neighbour good. Gal. 5. 13. By Love serve one another.

4. That we bear with Persons in what is not pleasing. Prov. 25. 8, 9. Go not forth hastily to strive.

5. That we meddle not as busy-bodies, undesired, in other Peoples Affairs. 1 Thes. 4. 11. Study to be quiet. Rom. 12. 18. Lev. 19. 16.

6. That we avoid Party-Matters, as far as we can with a good Conscience, or without sacrificing Truth and Holiness. Rom. 14. 1.—Not to doubtful Disputations. 1 Tim.

2. 23. *Foolish and unlearned Questions are void.* 1 Cor. 13. 1.

7. That we accept of moderate and reasonable Acknowledgment and Reparation of Wrongs. *Prov. 13. 10. By Pride cometh Contention.*

8. That we be ready to explain our Words and Actions; acknowledge Offences, and repair Injuries. *Prov. 25. 9. Debate the Cause with thy Neighbour. Mat. 5. 23, 24. Go, be reconciled to thy Brother.*

How shou'd Reconciliation be managed? By calming our Passions; owning our Faults, making Amends; yielding a little from our Rights; by imploying a third Person.

III. What Rules must be observ'd as to the DISPOSITION of our HEARTS? These two.

1. That we labour to root out all bad, malevolent Affections; as Pride, Partiality, Selfishness, Covetousness, Envy, Wrath. *Jam. 4. 1. Whence come Wars? From your Lusts.*

2. That we cherish all good Affections; such as Humility and Modesty; Meekness, Patience (2) Candor; large and generous

(2) *Patience*, so as not to be quick in taking Offence, And so as to allow Time sufficient for Defence, Argument, Business.

Principles, and a Catholic Spirit. Phil.
4. 1, 2. Be of one Accord, — Mind, Heart,
Soul —.

S E C T. VI.

WHICH is the fifth Social Virtue,
or Duty owing to Man?

TRUTH or VERACITY. Eph. 4. 15.
Putting away all Lying, speak every Man
Truth with his Neighbour.

What is Truth, in the moral Idea of it,
as used here? The Agreement of our
Words with our Hearts. (1)

What is Lying? Giving a false Repre-
sentation of our Minds; or, Speaking
what we think is False, with a Design to
deceive and injure others.

(1) Conformity of our Words to our inward Sense
and Apprehension of Things, is Veracity.

Conformity of our Deeds to our Words, is Faith-
fulness.

Conformity of our Intentions to our Promises, is Sinc-
erity.

Conformity of our whole Carriage to it self; or, that
it be Self-consistent at all Times and Places, is Con-
sistency.

Lying makes useless the chief Instrument of Society
Speech, and Writing.

What is Mental Reservation? Keeping in our
Minds a Meaning contrary to the common plain Sense
of our Words, with a Design to deceive.

Are Hyperboles, Parables, Fables, and Ironies *Lies*? No. For their Design is to represent *Truth*; and to instruct in *Duty*, with the more Advantage. *John* 21. 25. *Many other Things Jesus did, which, if written, I suppose the World itself wou'd not contain the Books.* That is, He did a World more. *1 Kings* 18. 26, 27. *He is a God, &c.*

Is all Intention to deceive, when the Truth is not denied, nor any Person injured, sinful? No. *Jer.* 38. 25—27. *Jeremiah told only a Part of the Truth.*

What is the Apostle's great and comprehensive Argument for speaking Truth? *That we are Members one of another.* *Eph.* 4. 25. That is, Members of the same Body.

As we are Members of common Human Society, are we oblig'd to speak Truth? Yes.

Why? Because mutual Trust and Confidence, founded on the Hope of common Fidelity, is the chief Link of Society. *Jer.* 9. 4, 5. *Society is dissolved, when every Brother will Supplant; and every Neighbour walketh in Lies.*

As we are Members of Christian Society are we still more obliged to speak the Truth? Yes.

Why?

Why? In Conformity to God our Father; who is the God of Truth. *Deut.*

32. 4 In Conformity to Jesus Christ, our Head, who was the true Witness. *John 18. 37.*

In Conformity to the Spirit, who animates the Church, and who is a Spirit of Truth. *John 14. 17. Eph. 5. 9.*

Is not that a very horrid Doctrine taught by the Romish Church, that Truth is not to be kept with Hereticks? Yes.

What are proper Means to keep us from being tempted to Lying?

1. To keep from Crime or Guilt, which may require a Lie to cover it. *Acts 5. 1, 10.* As in the Case of Ananias and Sapphira.

2. To guard against a covetous Mind, which draweth many to Lie for Gain. *Prov. 21. 6.* To get Treasures by a Lying Tongue, is a Vanity, and the Way to Death. *2 Kings 5.* Gehazi is a sad Instance of this.

3. To suppress Ill-will, Malice, Envy, which prompt Men to false Accusations. *Prov. 26. 24.* He who Hateth, dissembleth with his Lips.

4. To check Pride and Ambition, which prompt many to exaggerate others Faults, and to amplify, beyond Truth, their own Virtues, good Actions, witty Sayings, &c. *1 Sam. 22. 9. 13. 15.* SAUL said, "Why have

"have ye conspired against me—and hast
 "inquired of God for him?" ABIMELECH
 answered.—"Far be it from me, &c." *Gen.* 31. 43. LABAN answered, "All that
 thou seest is mine." which some take for
 the Language of *Affection*, others of *Pride*.
Isa. 36. 13—20.

5. To watch over a rash, inconsiderate
 Temper. *Jam.* 1. 26. To bridle the
 Tongue. (2)

6. To keep up a stated Fear of God.
Isa. 57. 11. Of whom hast thou been afraid,
 that thou hast lied—and hast not remem-
 bered me?

7. To attend to the Odiousness, Enor-
 mity and Danger of Lying; and to the
 Punishment of Liars. *John* 8. 44. Liars
 are of their Father the Devil. *Prov.* 12.
 22. They are an Abomination to Men.
Prov. 26. 18, 19. They shall have their
 Part in the Lake of Fire.

(2) It is better to baulk our Humour, still a Story,
 and lose a Jest, than sacrifice Truth, or tell a Lie.

WHICH is the *sixth Social Virtue,*
or *Duty* owing to *Man?*

EDIFICATION. *1 Thess. 5. 11. Edify*
one another.

What do you understand by this *Word?*
Taking all fit *Methods* to promote *Chris-*
tian Knowledge and *Virtue* in the *Minds*
of our *Neighbours*; and such a *Life* as
will render them useful in this *World*, and
qualify them for *Acceptance*, thro' *Christ*,
in the *other.* (1)

How is this to be done?

1. By instructing the *Ignorant* with
Compassion, or spreading *Gospel-Light*
and *Truth.* *Heb. 5. 2. Have Compassion*
on the *Ignorant.* *2 Tim. 2. 25.*

2. By admonishing and exhorting to
Duty; *Warning of Danger*; and advising
to true *Interest.* *Heb. 3. 13. Exhort one*
another. *1 Thess. 5. 13. Warn the Unruly.*
2 Cor. 5. 10, 11. Knowing the Terror of
the Lord, we persuade Men. *Prov. 1. 8,*
10. My Son, if Sinners intice, consent
thou not.

(1) This is *Charity* to the *Souls* of *Men*; and may
be reduc'd to *Sec. III.*

3 By

3. By reproving (not Scorers, but) such as will take it, and are like to be better by it. *Prov. 9. 8. Rebuke not a Scorer—but a wise Man.*

4. By Inoffensiveness, or Blamelessness: Laying no Stumbling-Block in our Brother's Way; no Way tempting him to Sin. *Rom. 14. 13. Let no Man put a Stumbling-Block in his Brother's Way. Ver. 15. 1. Cor. 8. 13. Habak. 2. 15. (2).*

(2) Zealots of an austere and discouraging Humour, do certainly violate one of the greatest Duties, that of edifying, and engaging Others to do what they ought by the Force of a good Example: They make Virtue suspected; for no Body can persuade himself, that an All-wise and infinitely good Master shou'd take a Pleasure in making his Creatures miserable; and in giving them Pleasures only to prohibit their injoying them; and in denying them Happiness, till they have purchased it with the most shocking Struggles, and the most terrible Dangers.

Secondly may arise, a Stumbling-Block be laid, or Offence given by the use of our Liberty two Ways.

1. If any, Believers or Unbelievers, are thereby led to think worst of the Christian Religion, as allowing too great Liberty.

2. If any be led by such Example to do the same Things, but not with the same Conscience and Faith.

Cicill. 528.

5. By

5. By setting a good Example in Word, Conversation, Charity, Faithfulness, Purity. 1 Tim. 4. 12. (3)

How shou'd they be qualified who take upon them to edify others?

With Scripture Knowledge. Rom. 15.

14.—*Filled with Knowledge, able to admonish others.*

With Wisdom and Prudence. Prov.

11. 30. *He who winneth Souls is wise.*

With Seriousness of Heart. Rom. 10.

1. *My Heart's Desire and Prayer to God for Israel is, that they may be Saved.*

With Courage. Jer. 9. 3. *Be Valiant for the Truth.*

With a good Life. Rom. 2. 17. *Thou who—teachest others—teachest thou not thyself? &c.*

(3) Things of good Report and Praise Worthy make up a good Example; as a Publick Spirit, a Regular Conduct; Excellence in common Life; Minding our own Business; Improving Seasons of doing and gaining Good; Keeping suitable Company; Abstaining from ill Appearances, and the utmost Limits of what is Lawful; following wise Advice in dubious Matters.

Dr. Watts.

S E C T. VIII.

WHICH is the seventh Social Virtue, or, seventh Class of Duty owing to Man? **RELATIVE VIRTUE and DUTY. (1)**

What mean you by this? Such Duties as arise from the *natural* and *voluntary* Relations we bear to each other.

What is the *general* Duty of Superiors, as Magistrates, Ministers, Husbands, Masters, Parents? *Wife and kind Government; attended with Courtesy and Condescension* 2 Sam. 23. 3. *He who ruleth over Men must be just, ruling in the Fear of God.* Rom. 12. 16. *Condescend to Men of low Estate.*

What is the *general* Duty of Inferiors, as Subjects, Christian Churches, Wives, Servants, Children? *Modest Submission; or Tractableness of Temper.* 1 Pet. 5. 5. *The Younger, submit your selves unto the Elder.* Eph. 5. 21. Rom. 13. 1. *Let every Soul be subject unto the Higher Powers.*

I. Which is the *first* Relation in Natural Society?

(1) See Fleetwood on Relative Duties,

That

The Duty of Husband and Wife. 179

That between HUSBAND and WIFE,
What Duties do Husband and Wife
mutually owe to each other? *1 Cor. 13.*
Love and Faithfulness. (2) *Gen. 2.*

23. 24. *They shall be one Flesh.* *Mat. 19.*
5, 6. *What God hath joined together, let*
not Man put asunder. *Psa. 45. 19. 11.*

What doth Love import?

1. That they enter into a Marriage
Relation founded in Personal Respects
and true Love.

2. That they always so behave one to
another, as to evidence and increase that
first Respect and Love.

What does Faithfulness import? That
all Tho'ts of a Rival with a Wife or a
Husband be utterly expelled. *Mal. 2.*

(2) Love, as intimate Friends; Faithful, as Compani-
ons for Life; and Shares in each others Lot. Duties
peculiar to the Husband are Dearness of Affection, and
tender Expressions of it. *Eph. 5. 25-35.* *the Church*
the Church; as Himself. Dwelling with them accord-
ing to Knowledge, not according to Humour. *1 Pet.*
3. 7. They shou'd be as superior in Love, as in Know-
ledge and Authority.

Care of the Soul, by Instruction, Counsel, Reproof,
Prayer. *1 Cor. 7. 16. ch. 14. 34, 35. 1 Pet. 3. 7.*

Duties peculiar to the Wife are, soft Speech. *1 Pet.*
3. 5. 6. A subordinate Will. *Eph. 5. 22.* A winning
Behaviour. *1 Pet. 3. 1, 2.* Supporting his Usefulness,
as a meet Help. *Gen. 2. 18. Prov. 31. 12, 13.* Con-
triving the Ease of his Spirit and his Health. *Prov.*
31. 11, 12.

180 Duties to Parents and Children.

15. Let none deal treacherously against the Wife of his Youth. Prov. 2. 17. Who forgetteth the Covenant of her God.

II. Which is the next Relation in Society?

That between PARENTS and CHILDREN.

What Duty is owing from Parents to Children?

1. Care of their Bodies; to render them Healthful and Acceptable to the World. Ps. 144. 12. That our Sons may be as Plants, grown up in their Youth; our Daughters as Corner Stones, polished after the Similitude of a Palace.

—To put them into a Way to support themselves. Prov. 22. 6, 29. Train up a Child in the Way in which he shou'd go; in Diligence. 1 Tim. 5. 8.

2. Care of their Souls. (3) By Instruction, with Wisdom and Diligence. Deut. 6. 6. These Things shall be in thine Heart, and thou shalt teach them diligently unto thy Children. (4)

(3) The Families of Christian Parents are their little Spiritual Flock; over whom they are the Shepherds.

(4) Children are especially to be taught Self-denial; for if they are us'd to have every thing they ask for, when they ask only for Trifles; they'll expect it, when hereafter they shall ask for greater Matters.

Duties of Parents and Children. 181

By Example in every Virtue. *Pfal.*

101. 2. *I will behave wisely, and walk within my House with a perfect Heart.* (5)

By the Incouragement of all good Beginnings. *1 Tim.* 3. 4. — *Who ruleth well his own House* — *Eph.* 6. 4. *Heb.* 5. 12, 13. *I have fed you with Milk.* *1 Cor.* 3. 1, 2, 3. (6)

By Correction, without Passion, and with Moderation, Justice and Tenderness. *Prov.* 19. 18. *Chasten thy Son while there is Hope, but be not transported to cause him to die.* (7)

What Duty is owing from Children to Parents? **HONOUR.** *Ex.* 20. 12. *Honour thy Father and thy Mother.*

What particular Acts of Duty doth Honour include?

Respect, Love, Obedience, Assistance.

It is also a horrid Disposition to ~~Envy~~ the good Fortune of others, yet this Temper is oft incouraged in Children.

(5) Children learn at first by Imitation.

(6) Hope is a more generous Principle than Fear. A Sense of Honour is earlier and stronger in Children than a Sense of Morality. A wise Institution of God; that Children, who have little Judgment of their own, shou'd be govern'd by the Opinions of others.

(7) Correct them while young; and only for wilful Faults. See *Essay for a new Translat.* for the Sense of that Text.

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1. In what doth *Respect* consist? In acknowledging their Authority. (8) In Thoughts of Esteem. In Fear of their Displeasure. In Desires of their Approbation. *Lev. 19. 3. Ye shall fear every Man his Mother and his Father. Deut. 27. 16. Cursed be he who setteth Light by his Father or his Mother.*

How is Childrens Respect for Parents to be expressed?

In humble and modest Words and Actions. 1 *Kings 2. 19. Solomon bowed to his Mother. Gen. 48. 1. 18. Gen. 22. 7. Ex. 18. 7.*

In Teachableness. *Prov. 1. 8, 9. My Son, hear the Instruction of a Father, and forsake not the Law of thy Mother. Chap. 2. 1—.*

In bearing with and covering their Faults. *Gen. 9. 23. Shem and Japheth went backwards, and covered their Father's Nakedness. (9)*

In asking their Advice and Prayers. *Gen. 27. 34. Bless me also, O my Father. Judges 14. 2.*

(8) Authority is a Right to govern and dispose of Children.

(9) How base, and how dangerous it is to insult the Age or Infirmities of Parents, see in the Instances of *Absalom and Adonijah, 2 Sam. 15. 1 Kings 1.*

The Duty of Children. 183

In taking well at their Hands Reproof.
*Prov. 13. 1. A Scornor heareth not Re-
buke.*

In submitting to Correction. *Ezek. 22.
7. In thee have they set Light by Father
and Mother. Micah 7. 6.*

In Care of their Welfare. *John 19. 26,
27. When Jesus therefore saw his Mother,
and the Disciple standing by, whom he lov-
ed, he saith unto his Mother, Woman, be-
hold thy Son.—Then saith he to the Disci-
ple, Behold thy Mother. And from that
Hour that Disciple took her unto his own
Home.*

2. What sort of Love is due to Parents?
Love of Gratitude. *1 Tim. 5. 4. To re-
quite Parents.*

Love of Delight in their Company.
Luke 15. 29, 31 Thou art ever with me.

Love of Good-will. *Judg. 11. 36. My
Father,—do to me according to that which
hath proceeded out of thy Mouth.*

Love of Tenderness, in Sickneſs, or
in old Age. *Ruth 1. 16, 17.—Nothing
but Death ſhall part thee and me. 1 Sam.
22. 3.*

What are the true and proper Grounds
of this Love in Children?

The paſt Kindneſs of Parents; and Ex-
pectations of more. Or, the viſible Friend-
ſhip of Parents for their Children. Or,

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The Dependance of Children on Parents. 2 Cor. 12, 14. *Parents ought to lay up for their Children.* Prov. 13. 22. *A good Man leaveth an Inheritance to his Children.*

3. How shou'd the Obedience of Children be qualified?

It shou'd be inward, and religious. Eph. 6. 1. *Obey your Parents in the Lord.* Col. 3. 20. *As well pleasing to the Lord.*

It shou'd be cheerful and ready. Mat. 21. 30. *I go, Sir.*

It shou'd be, while incapable of judging for themselves, Constant and Universal. Jer. 35. 8. *Thus have we obeyed the Voice of—our Father, in all that he hath charged us—.* 1 Sam. 2. 12—22. Chap. 8. 3. Chap. 17. 20. (10)

4. How shou'd Assistance be given to Parents?

By vindicating their Character. Mal. 1. 16. *A Son honoureth his Father.* Mat. 11. 19. *Wisdom is justified of her Children.*

By comforting their Minds. Gen. 26. 35. *Esau grieved his Parents.* Ch. 34. 30. *Ye have troubled me, to make me stink amongst the Inhabitants of the Land.*

(10) Children shou'd endeavour to understand their Orders; and shou'd desire their Parents good Opinion.

By

The Duty of Masters. 189

By supporting their Bodies. *Gen. 45. 9, 11. Ch. 47. 12. Joseph nourished his Father, &c. Ruth 2. 18, 1 Tim. 5. 4.*

What Promises belong to such Children? That it shall go well with them. *Eph. 6. 2, 3. Col. 3. 20.*

What Threatnings stand against undutiful Children? *Deut. 27. 16. Cursed be he who setteth Light by Father and Mother. Prov. 30. 17. The Eye which mocketh at his Father, and refuseth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagles eat it.*

III. Between whom does the third Relation in Society subsist?

Between MASTERS (or Mistresses) and SERVANTS.

What Duty do Masters owe to their Servants? Justice and Equity.

What Justice is due to them? Treating them according to Contract.

What does Equity require? That they be treated according to Reason; as Goodness, Mercy and Humanity do require. *Col. 4. 1. Masters give unto your Servants what is JUST and EQUAL.**

* Clear Orders; Moderation of Wrath; Requiring from Children a decent Carriage towards Servants.

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What do Justice and Equity particularly require?

Sufficient Wages, Diet, Fewel, Rest—for their Bodies. *Lev. 25. 46.—Ye shall not rule over one another with Rigour. Jer. 22. 13.*

Instruction, Time for Improvement, and other Helps for their Souls. *Gen. 18. 19.—He will command his Children and Household after him. Deut. 5. 14.—That thy Man-Servant and Maid-Servant may Rest, as well as thou. Job 31. 13, 15. Despise not the Cause of thy Servant. (11)*

By what great Motive shou'd Masters be influenced in their Treatment of Servants? By this, *That they also have a Master in Heaven. Col. 4. 1. Eph. 6. 9.*

What Duties do Servants, owe their Masters?

1. Obedience in all Things lawful. *Col. 3. 22. Eph. 6. 5. Servants obey in all Things your Masters— (12)*

2. Faithfulness; or a care to promote their Master's whole Interest. *Tit. 2. 9.*

(11) Not adding Affliction to the Afflicted; thereby making a state of Servitude, worse than God has made it. Care also of their good Name, and Health, and Peace—is due.

(12) Servants give up their Liberty; sell their Time and Strength.

The Duty of Magistrates. 187

—*Shewing all Fidelity. (13)*

What will be the Rewards of faithful Servants? A future eternal Inheritance, for they serve the Lord Christ. Eph. 6. 8. Col. 3. 23.

IV. What is the fourth Relation between Men and Men? That of MAGISTRATES and SUBJECTS.

What are the Duties of Magistrates? To be as God's (that is, Wise, Just and Good Governours) to their Subjects; every way consulting their Good. Psal. 82. 1. God—judgeth among the Gods. 2 Sam. 23. 3.—*Ruling in the Fear of God.*

To choose the best Officers; and to inspect their Behaviour. Prov. 29. 2. *When*

(13) Faithfulness includes a religious Principle, *fearing God*; and Good will, or Sincerity; that their Thoughts and Heart be in their Master's Service. It includes also Truth, Justice, Frugality, Diligence, Care.

Ability and Fidelity; or *Skilfulness* and *Willingness*, comprehend all the Duties of a Servant; the one a *Natural*, the other a *Moral* Qualification.

The Characters, or Properties of a Servant.

- | | |
|-------------------|------------------|
| 1. Carefulness, | 8. Mannerliness. |
| 2. Cheerfulness. | 9. Meekness. |
| 3. Cleanliness. | 10. Painfulness. |
| 4. Contentedness. | 11. Plainness. |
| 5. Dutifulness. | 12. Quickness. |
| 6. Faithfulness. | 13. Quietness. |
| 7. Godliness. | 14. Skilfulness. |

the

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the Righteous are in Authority, the People Rejoice. (14)

What is the Duty of Subjects?

To honour the Authority of Magistrates, as Ministers of God. 1 Pet. 2. 17. *Honour the King.*

To esteem their Excellencies. Rom. 13. 4. *He is a Minister of God to thee for good.*

To shew respect to their Persons. Job 34. 18. *It is not fit to say to a King, "Thou art wicked."*

To submit to their Laws; if not inconsistent with Duty to the highest Lawgiver. Rom. 13. 1. *Let every Soul be subject to the higher Powers.*

To fear their Power. Ver. 3. *Be afraid of the Power.*

To support their Government. Mat. 22. 21. *Render unto Caesar, what is Caesar's.*

To love them, as publick Benefactors. 1 Pet. 2. 13. *They are a Praise to them who do well.*

To pray for their Prosperity; and to wish well to the publick Good, and to the

(14) Magistrates ought to Study God's Laws, that they may make none inconsistent with his; or that will infringe the Rights of Conscience.

They ought not to execute good Laws with Rigour. Nor punish where there is Room for Mercy: and they ought to proportion Punishments to Crimes. Prov. 20. 28. *Mercy and Truth preserve the King,* They ought also to reward Services.

Ends

The Duty of Ministers. 189

Ends of their Office and Authority. 1 Tim. 2. 1, 2. *I exhort—that Prayers—be made for all in Authority, &c. Rom. 13. 3.*

V. What is the *fifth* great Relation in Society? That between Christian MINISTERS, and a Christian PEOPLE.

What is the Duty of Christian Ministers; especially of settled Pastors?

1. To prepare for all their Work, public and private. 1 Tim. 4. 13, 15. *Give Attendance to Reading—Meditate on these Things.* (15)

2. To instruct and persuade with all Condescension and Humility, and with Judgment and Skill. To admonish and reprove with Meekness and Wisdom. To pray with Understanding and earnest Affection. 2 Tim. 2. 24, 25. *Apt to teach—*

(15) To look to *themselves*, and to their *Flock*; are two Points they shou'd keep in view.

Ability and *Faithfulness* (as in the Case of other Servants) comprehend their whole Duty.

Ability includes Natural Capacity, acquired Learning, Address.

Faithfulness includes, 1. A Regard to their Commission. 2. Diligence. 3. Impartiality. 4. Simplicity and Uncorruptness. 5. Plainness—and Freedom. 6. Taking all Opportunities. 7. Accommodation to the different Cases and Circumstances of Persons. 8. Steadiness in Times of Danger. 9. Constancy and Perseverance to the End.

See Harris's Ord. Serm. 1729.

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in Meekness instructing— 2 Cor. 5. 10. *We pray you, be ye reconciled to God.* Acts 6. 4. *We will give ourselves unto Prayer, &c.* (16)

3. To be an Example to the Flock. 1 Tim. 4. 12.—*in Word, Conversation, Charity, Spirit, Faith, Purity.*

4. To devote themselves, Heart and Life, to their Work. 1 Tim. 4. 15. *Give thy self wholly to them.*

What are the Duties of a Christian People towards their Ministers?

1. Esteem, as to Ministers of God in sacred Things; and as to Men of superior Talents. 1 Thes. 5. 12, 13.—*Esteem them very highly in Love, for their Works sake.*

2. Consulting them in Cases in which Conscience is concerned. Hag. 2. 11. *Ask the Priest concerning the Law, &c.*

(16) When a Discourse is not founded upon good Sense; it will ingage the Admiration, only of narrow Minds; and this Admiration is often changed into Contempt.

We admire what we least expect; for which Reason an Orator ought to take Care that his Performance be better than his Beginning Promises. *Crescat. Orat.*

The Applauses of the *Vulgar* are obtain'd by soothing their Poverty—. But we ought to consider, that by disgusting the Minds of the *Great* on Account of Trifles we prejudice them against hearing us, when we recommend Things important.

Crousa.

3. Read-

The Duty of Hearers. 191

3. Readiness to hear, and obey their Ministry. *John* 13. 20. *Luke* 13. 10. *He who heareth you, heareth me, &c.* 1 *Thes.*

4. 8.

4. Cheerful support, suited to their Stations, and to their faithful Diligence.

Gal. 6. 6. *Let him who is taught, communicate to him who teacheth.* 1 *Cor.* 9. throughout. 1 *Tim.* 5. 17. *Let the Elders, who rule well, be counted worthy of double Honour (Wages,) especially they who labour in Word and Doctrine.* (17)

5. Encouraging them in a free and impartial study of the Scriptures, and in honestly propounding what they apprehend important Truths; by hearing them with Minds free from Prejudice, and open to Conviction; and esteeming them for their Diligence and Fidelity. *Acts* 10. 33. *We are all here present before God, to hear all Things which are commanded thee of God.* *Cb.* 17. 11. 1 *Tim.* 4. 13. 2 *Cor.* 16. 10. *Phil.* 2. 29. 1 *Thess.* 5. 13.

(17) Strait Circumstances are apt to distract a Minister's Thoughts; to dispirit him in his Work, and expose him to Contempt.

THE FOURTH PART.

IN
NINE SECTIONS.

CONTAINING
The PERSONAL VIRTUES,
OR, THE
DUTY of MAN towards HIMSELF.

SECT. I.

WHAT is the *general* Duty every
Man oweth to Himself; or, the
first Principle in Nature?

To indeavour to be Happy. *Luke 13.*
24. *Strive to enter in at the strait Gate,*
Prov.

Seeking true Happiness. 205

Prov. 9. 12. If thou be wise; thou shalt be wise for thy self.

What is necessary in order to be Happy?

1. That we have a true Idea of Happiness, and of the Means to become Happy. *Prov. 4. 5. Get Wisdom, with all thy getting, get Understanding. Prov. 19.*

2. (1)

2. That we earnestly seek Happiness in the use of these Means. *Mat. 6. 33. Seek ye first the Kingdom of God, &c.*

Wherein doth true Happiness consist? In Freedom from all Pain; and in the Possession of true, great and lasting Pleasure. *Rev. 21. 4. There shall be no more Pain—.* *Pf. 16. 11. In thy Presence there is Fulness of Joy, at thy Right Hand there are Pleasures for ever more.*

Whence must this Happiness, consisting in true Pleasure, arise? From our Union with God. (2) *Pf. 73. 25. Whom have I in Heaven but thee; and there is none upon Earth I desire besides thee—thou art my Portion for ever.*

(1) This is true *Wisdom*, a Capacity of pursuing this End (Happiness) by the best Means. *Natl.*

(2) That is, loving God as our chief Good; and enjoying his Favour. Or, In the Practice of Virtue, and the Hope of Immortality.

See Malebranch's Pref. to his search after Truth.

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What

What is the chief Bar to this Happiness, arising from Union with God? The Union of our Hearts with this World; or our choosing a Bodily and Earthly Happiness. (3) 1 John 2. 15. *If any Man love the World, the Love of the Father is not in him.*

S E C T. II.

WHICH is the *first Personal Virtue*; or, the *first Duty* of Man considered by himself? (1)

SELF.

(3) Or, acting contrary to Conscience, and the Rules of Virtue. Whatever, in Will, Affection, Principle and Action, agreeth with the Dignity of our Nature, the End of Life (*id honestum est*) that is *Virtue*; whatever disagreeeth, is *Vice*; (*quod dissentit, turpe est*).

Girel. 626.

(1) Some Virtues (or Parts of Holiness) refer partly to *our selves*, and partly to *others*; or are compounded of *Personal* and *Social* Virtue. As, *Modesty* or *Humility*; a Virtue which governeth our Desire of Honour; and begets in us a moderate Sense of our own Worth.

Shame or *Bashfulness*, which preserveth us from all Indecencies in the Sight of others. *Taciturnity*,

But these are rather *natural Senses*, and *Temper*, than *moral Virtues*; yet they may become *Moral*.

Gravity, by which we maintain a decent Constancy in external Things; this is necessary to maintain and keep up Authority,

Candor,

SELF-EDIFICATION, Self-Furniture, or, Care of a Man's own Mind. Jude 12. Build up your selves. John 6. 27. Labour for the Meat which endureth to everlasting Life.

Which are the two chief Branches of this Self-Edification?

1. The Knowledge of our selves, or Self-Acquaintance. Ps. 119. 59. I thought on my Ways.

2. Bettering our selves by Truth and Goodness. Ps. 119. 9. Wherewith shall a young Man cleanse his Way? By taking heed thereto according to thy Word.

By what MEANS are we to edify and improve our Minds in Truth and Goodness?

1. By Reading, Consideration, and Hearing. Luke 10. 26. How readest thou?

2 Tim. 2. 7. Consider what I say. Mat. 4. 13. He who hath Ears to hear, let him hear.

Is Reading a proper Means of Self-Improvement? Yes. 1 Tim. 4. 13. Give

Candor, and Veracity, which appears in opening or covering the inward Sense of our Minds.

Candor is the Genus, applied to all Significations of our Thoughts and Designs.

Veracity, the Species, which is applied to Words and Writings only.

Cirel. 521.

Attend-

Attendance to Reading. Job 8. 8. Inquire of the former Age.

Is *Consideration* a proper Means of Self-Improvement? Yes. 1 Tim. 4. 15, 16. *Meditate upon these Things.* (2)

Is *Hearing* a proper Means of Self-Improvement? Yes. Mat. 7. 24. *Whosoever heareth these sayings of mine, and doth them; I will liken him unto a Wise man, &c.*

Which are the most worthy *Objects* of that Knowledge which is to be gained by Reading, Meditation and Hearing? God, Christ, our selves, moral Good and Evil, the Word, the Works of God in Creation and in Providence.

2. By Watchfulness; or, a due Attention to improve every Kind of spiritual Advantage, and to avoid every Kind of Error and Evil. 1 Thes. 5. 8. *Let us watch and be sober, as Children of the Day.* 1 Pet. 5. 8. *Be sober, be vigilant.*

Which are the Parts of Watchfulness?

[1.] A Care what we read, and whom we stately hear, and to attend to Evi-

(2) Consideration implies a Thinking Faculty; That Faculty well employ'd is a *Tho'tful Temper.*

By *Reading* and *Hearing* we learn the Tho'ts and Sentiments of others.

By *Consideration* we make them our own, and work them upon the Mind and Heart.

dence.

dence. *Mark 4. 24, 25. Take heed what you hear. 1 John 4. 1. Believe not every Spirit.*

1 Thes. 5. 21. Prove all Things.

[2.] A Care how we walk. *Eph. 5. 15. Walk circumspectly. Ch. 6. 16. Put on Armour. (3)*

3. By good Company and Discourse. *Pf. 119. 63. I am a Companion of all them who fear thee, and of those who keep thy Precepts. Mal. 3. 16. They who feared the Lord spake often one to another. (4)*

4. By following good Examples. *Heb. 12. 1,—12. We are compassed with a cloud of Witnesses. (5) 1 Thes. 2. 14. Be followers of the Churches of God—in Christ Jesus. Eph. 5. 1. Be Imitators of God. 1 Pet. 2. 21. Christ left us an Example—. Jam. 5. 10. Take the Prophets for an Example. 1 Cor. 4. 16. Be ye Followers of me. Chap. 11. 1.*

(3) Opposite to Watchfulness is Rashness, Heedlessness, Security.

(4) Consequently, avoiding wicked Society.

(5) Spectators of us, how we run our Christian Race.

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S E C T. III.

WHICH is the *second Personal Virtue*, or *Personal Duty*?

HUMILITY, or **MODESTY** of Mind.
Mat. 11. 29. Learn of me, for I am lowly in Heart.

Wherein doth this Virtue consist?

In *thinking* soberly of our selves, or putting no higher a Value on our selves and our Merits than we ought. And in behaving suitably to such a sober Judgment.
Rom. 12. 3.—not to think more highly of himself than he ought to think. Ps. 131. 1, 2. Lord! my Heart is not haughty, nor mine Eyes lofty, neither do I exercise myself in Things too high for me; I have behaved as a Child—. (1)

(1) *Modesty* is a Fear of Shame, a Fear to offend.

Not assuming to our selves Advantages, which we have not; nor exalting and valuing our selves over much upon those we have.

On the other hand,

Magnanimity keepeth us from putting a *less Value* on our Selves, Merit, Possessions, &c. than we ought. Or, it is putting a just Value on temporal Injoyments, having little Esteem for little Things.

Magnanimity is directly oppos'd to *Abjection*. One is a *Greatness*, the other a *Meanness* of Soul.

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Is it the proper Office of this Virtue to govern all our *Desires* after Respect, Fame, Praise, Glory? Yes.

And to direct all our Carriage towards God and Man? Yes. *1 Cor. 4. 7. Who maketh thee to differ? And what hast thou, that thou hast not received?*

What Particulars doth it comprehend?

1. A modest Opinion of our Persons, our Improvements in Knowledge, our Goodness and Virtue, our temporal Possessions. *Luke 18. 9. Not trusting we are Righteous, and despising others. 2 Cor. 10. 14. Stretch not your selves beyond your Measure. Prov. 20. 6. It is Vanity when Men proclaim their own Goodness.*

2. Not exalting our selves above other Men, not despising them, not being too sensible of Praise, and being able to suffer Contempt with Patience. *Isa. 65. 5. Stand by thy self, I am holier than thou. (2) Gal. 5. 26. Be not desirous of vain Glory. Esth. 3. 5, 6. He thought scorn to lay Hands on Mordecai alone.*

3. Living prudently, acting decently, as far as we may, declining State, Pomp, Shew, Figure, Distinction. *Jer. 45. 5.*

(2) That Text may be rendred, *Stand by thy self, I shall make thee Unclean.*

Essay for a new Transf.

Seek

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Seek not great Things for thy self. Jer. 9. 23. Let not the wise Man glory in his Wisdom, nor the rich Man in his Riches, &c. (3)

What *Vice* is contrary to Humility? *PRIDE. Jam. 4. 6. God resisteth the Proud, but giveth Grace to the Humble.*

What is spiritual Pride? Being lifted up with a Conceit of some extraordinary Virtues we fancy our selves to be possessed of; as the Effect of which, Men are sometimes betrayed into Sin; or sin presumptuously. As in the Instances of *Uzziah* and *Hezekiah. 2 Chron. 26 4—16. Ch. 32. 25. 1 Cor. 8. 1. Knowledge puffeth up, but Charity edifyeth. 2 Cor. 12. 7. (4)*

It is also a *vain Glory* on the Score of some laudable Actions. *Mat. 6. 2. When*

(3) *Humility* consists not in *Imagination*, but in *Action*; not in Mens *appearing* to think ill of themselves; but in *behaving* themselves well, towards Superiors, Equals, Inferiors.

The Humility of rich, learned, exalted Men lieth in not considering too much these *natural* or *acquired* Distinctions—but in acting so as to make others, who want these Advantages, easy; and their Condition supportable. *Clark.*

(4) *Pride* always includeth something of that *Presuming to Sin* which is the greatest Aggravation of Sin. As in *Lucifer, Pharaoh, Nebuchadnezzar, Belshazzar, Haman, Spiritual Babylon. Isa. 5. 20. Jer. 18. 12. Dan. 14. Rev. 18. 7.*

tbou

Humility, or Modesty of Mind 213

thou givest Alms, sound not a Trumpet,
Mar. 12. 38.

And a confident justifying our selves.
Luke 18. 9—11. I thank thee, I am not as
other Men.

What MOTIVES, or Considerations are
fitted to keep down Pride, and advance
Humility?

1. That natural Ill-Consequences and
Effects of Pride. (5) Prov. 26. 12. Seekest
thou a Man wise in his own Conceit, there
is more Hope of a Fool than of him, John
5. 44. Ps. 10. 3—6.

2. It is hateful to God, forbid by him,
and threatned by him. Prov. 16. 5. Every
one who is proud in Heart, is an A-
bomination to the Lord. Ps. 12. 3.

3. Humility is in a peculiar Manner re-

(5) Pride fills the Heart with Uneasiness and Discon-
tent. Eph. 5. 13. All this availeth me nothing, so long
as Mordecai the Jew, sitteth at the King's Gate. It
makes Men foolish, and void of Caution. Prov. 11. 2.
It makes them negligent and improvident of the future.
Prov. 1. 33. It maketh them rash, peevish, obstinate
and insolent. Prov. 16. 18. It make them conten-
tious. Prov. 17. 19. It disobligeth best Friends, and
gives Enemies an Advantage. Prov. 18. 12. It makes
Men vain, and to love Flattery. Prov. 29. 23. It
makes them impatient of good Advice. Prov. 26. 12,
16. ch. 28. 26. It fills with vain-glorious Designs.
Prov. 27. 7. ch. 25. 27. It hinders Examination in
Religion, and Improvement. John 5. 44. Judg. 9.
3. 1 Cor. 2. 8.

Dr. C.
com-

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commended in the Scriptures. *Prov. 8. 13. God hath Respect unto the Lowly.*

4. Humility is necessary to the Exercise of all other Christian Virtues and Duties, in every Station and Relation of Life. *Acts 9. 6. Lord! what wouldst thou have me to do? John 14. 4—17. Ye ought to wash one another's Feet. 1 Cor. 12. 21. The Eye cannot say unto the Hand, "I have no need of thee."*

5. Condescension, or Humility is a Virtue and Excellency, wherein God, and Jesus Christ are our Pattern. *Isa. 57. 15. The high and lofty one dwells with the Humble. Phil. 2. 3. Let the same Mind be in you, which was in Christ Jesus. (6)*

What

(6) A Sense of our Dependance on God and Man, comparing our selves with God and Fellow-Creatures; A Sense of the natural Imperfection of our Faculties; of our Liableness to Mistake; of our little Improvement; of the small Worth of our Knowledge without Charity, and a good Life; is eno^t to moderate our Opinion of our own Sufficiency. *Evans.*

The Injustice of *Contempt* consists in the Pleasure we take to make others sensible they are our Inferiors, and that we think our selves happy in seeing them below us.

He who finds himself superior to others, may by his *gracious Behaviour* to them, make them content with themselves.—He may also, by a *Haughty Usage*, make them more Wretched. The Choice is in his Power; but then he shou^d consider, That the Difference of his Choice makes in Himself the Difference of a *Man of Honour* from a *Brute*. *Crouf. 174.*

Humility

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What Rules are given us as to Apparel? Plainness and Modesty are recommended. *1 Tim. 2. 9, 10. Let Women adorn themselves with modest Apparel—and with good Works.*

What is contrary to this, and to be avoided? Richness of Dress. *1 Tim. 2. 9. not with Gold, Pearls and costly Array.* And Levity and Wantonness of Dress. *Prov. 7. 10. The Attire of a Harlot. 1 Pet. 3. 1—5.*

What are the ill Effects of Luxury in Apparel?

It makes the Body too much our Care. *Mat. 6. 25. What we shall eat, drink and put on?* *Rom. 13. 14. Make not Provision for the Flesh, to fulfill its Lusts.*

It hinders Charity and doing Good. *Luke 16. 19—He was clothed in Purple, and fine Linnen, and fared sumptuously—but neglected Lazarus.*

Humility teaches a just Self-valuation;

Amongst the Pleasures of the Mind, those of the social Kind are the most exquisite and valuable—the Exercise of Benevolence. *Nath.*

Who are in most Danger of Pride? The Rich, Learned, Powerful. *Jer. 9. 23. Let not the Rich glory— 1 Tim. 6. 17. Charge the Rich not to be High-minded. Deut. 8. 12. Lest when thou art Full, thy Heart be lifted up. Ps. 52. 7. Lo! this is the Man, who trusted in his Wealth— 1 Cor. 8. 1. Knowledge puffeth up. Isa. 10. 12. —By my Wisdom and Prudence—have I done this—*

It

It maketh us barren, Malice, Impurity, Injustice, Discord. Rev. 3. 17. *I am Rich — yet wretched, miserable, blind, naked.*

It maketh us busy about Trifles. *Time*
2. 9. *Putting Hair, putting on of Appa-
rel.* (1)

S E C T. IV.

WHICH is the *third* Personal *Virtue*, or Personal Duty?
MEEKNESS. (1) Col. 3. 12. *Put on Meekness.*

What is *Meekness*? A Virtue, by the Exercise of which we keep all our angry and revengeful Passions within the Bounds of Reason and Religion under all Provocations.

What doth *Meekness* towards God import?

1. Full Submission to the Authority of his Word. *Jam. 1. 24. Revolve with Meekness the ingrafted Word.*

2. Cheerful Relinquishment to his Provi-

(7) A Gift of Womens Trifle. *In 1/a. 3. 9.*

(1) Meekness is first a Part of Self Government, a Man's Rule over his own Spirit. But it is next a right Temper and Behaviour towards our Neighbour, and so, in the Expressions of it, is a Social Virtue.

dence.

dence. *Ps.* 39. 9. *I opened not my Mouth, because thou didst it.* 2 *Sam.* 12.

How will Meekness towards Man discover it self?

1. By Calmness and Tranquility of Mind, and Gentleness of Behaviour when provok'd by Affronts and ill usage. 2 *Per.* 1. 11, 12.

2. By Care to avoid Offence. *Tit.* 3. 2.

3. By a modest suiting our Spirit and Actions to our Condition, Relations and Circumstances. 1 *Per.* 3. 4. *A meek and quiet Spirit* adorns every inferior Character.

4. By Moderation in Matters of Religion. *James.* 1. 20. *The wrath of Man worketh not the Righteousness of God.*

What *Vices* are contrary to Meekness?

Fierceness, rash Anger, and raving Anger, Hatred and Malice. *James.* 1. 19. *Be slow to Wrath.* *Eph.* 4. 31. *Let all Bitterness, — Wrath — Malice be put away.* (1)

(2) *Anger* is a Perturbation of Mind and Body, arising from the Presence of an uneasy Idea, caused by the Fault of another. *L. Clark's Logic* p. 13.

Anger is like a *House Dog*, who barks when one knocks at the Door; before he knows whether it be a Friend or an Enemy. So Anger riseth at a Provocation.

Cicero p. 118.

What are proper *Directions* to obtain a meek Spirit?

1. To guard our Spirits, and resolve to think before we suffer Anger to boil and break out. *Prov. 16. 32. 14. 25. 28.* He who hath no Rule over his own Spirit, is like a City—without Walls.

2. To lessen our Value for ourselves, and for this World, (3) *Prov. 13. 10.* By Pride cometh Contention. *Judge. 17. 2.* Micah's Mother cursed—about the Money.

3. To consider how we have offended, and how frail we still are. *Gal. 6. 1.* Restore such an one in the Spirit of Meekness, considering thy self, lest thou also be tempted.

4. To attend to what Indecencies and Follies are produced by Passion. *Prov. 14. 17.* He who is soon angry dealeth foolishly. *Eccl. 29. 22.* A furious Man is boundeth in Transgression.

5. To ponder the Examples of Moses, of Jesus Christ, and of our wiser Neighbours. *Numb. 12. 3.* Moses was very Meek—. *Mat. 11. 29.* Learn of me, for I am meek.

(3) Pride and worldly Love are the great Sources of Passion.

WHICH is the fourth Personal Vir-
tue, or Personal Duty.

CONTENTMENT, or SELF-POSSESSION.
Phil. 4. 24. I have learned in what soever
State I am, therewith to be content. Luke
21. 19. In your Patience possess ye your
own Souls.

What is Contentment? A Virtue
which moderates our Desires and Cares
about worldly Riches and other Posses-
sions, and which giveth us Rest and Com-
posure, what ever our outward Condi-
tion be.

What will produce this Temper and
State of Mind? Submission to God, and
Trust in him; (1.) with a Sense of our
own Unworthiness.

Submission as it respects God, is Submission. As it
respects Man, is Meekness. And is near a kin to Con-
tentment.

Patience either bears present Evils; or waits for fu-
ture Good.

Equanimity, is an Ability to preserve our selves in
the same constant Temper under Changes; knowing
how to Abound, and how to Want. Phil. 4. 12.
Heb. 13. 9.—15.

What Vices are contrary to this Temper? In general, Discontentment; Particularly Covetousness, Envy, &c.

[1.] Wherein lieth the Folly and Mischief of Discontentedness?

1. It is an Affront to God, and must lose his Favour. Rom. 9. 20. It is saying,

Why hast thou made me thus?

2. It discomposeth the Mind, and unfitteth us for wise Endeavours to mend our Lot. 1 Tim. 6. 10, 11. They pierce thee with many Sorrows.

3. It increaseth every Burden. Ps. 37. 1, 7. Free not thy self—

4. It obstructs the Injoyment of every Blessing. Prov. 14. 30. Envy is the Rotteness of the Bones. Eccl. 5. 11, 12, 13.

5. It is the Parent of many other Sins. 1 Tim. 6. 8. They who will be Rich, fall in to many Snare.

6. It is a Disparagement to our Christian Profession. Luke 12. 30. These things the Nations of the World seek after.

7. It renders us troublesome and unacceptable in our Stations. Prov. 15. 27. He who is greedy of Gain, troubleth his own House.

[2.] What is Covetousness? An inordinate Love of Riches; or, a Fondness for the Things of this World. Luke 12.

15. Take

What

R

15. Take heed and beware of Covetousness. (2)

What are the chief Marks of it?

1. Eager Desires to be Rich. Prov. 23.

1. Labour not to be rich.

2. Anxious Cares to heap up Wealth.

Mat. 6. 19. Lay not up Treasures on Earth.

3. Unrighteous Methods to obtain it.

Prov. 28. 20. He who maketh haste to be

rich, shall not be innocent.

4. A not using Riches, or an unwise Use

of them. (3) Luke 16. 15. — Spending

them in fine Glorbing, and sumptuous Eat-

ing. Luke 12. 16, 21. — Laying up in great

Barns — but not being Rich towards God.

Eccles. 5. 19. ch. 6. 2. Who has no Pow-

er to eat of his Riches. —

Why is Love to the World so sinful?

1. It destroys Love to God. Mat. 6.

24. No Man can serve two (so contrary)

Masters. Jam. 4. 4. The Friendship of the

World is Enmity with God. 1 John 2. 15.

(2) To act reasonably, and behave according to our Duty, ought to be our principal Desire, and most pleasing Satisfaction. *Crousa 191 —.*

Limit your Desires to Things within your Power, as the only Way to spend Life with Ease. *ib. 203.*

See Tillotson's Sermon on Covetousness.

(3) When spent to gratify Pride, Passion, Fancy, Appetite. When spent for good Uses with Grudging and Regret.

Many Men love the World, the love of
the Father is not in him. John 14:21

It is the Source of many other Sins.

Mar. 6. 9. It makes Men Thieves. 1 Tim.

6. 9, 10.—Is the *Root of all Evil*. *Yam.*

Swing 5. Prepared the Witnesses against the

last Day. Isa. 5. 8. **Mabak.** 2. 9. Pro.

curth Waes, and the

1844 - Poverty - Quarrington - 1000

Group of 10. Wine is a Mockery, Strong.

SE. 0 70-VI

and the Drunkard shall come to Poverty

HAVING considered the *four Prin.*

P *Principal Virtues* which regard the

MIND; and are necessary to the right use

and due Government of our Reasonable.

or thinking Powers, viz.

Self-Edification, Meekness.

Humility, Contentment

Let me now inquire

Which are the *four Principal Virtues*

which respect *Living soberly*—on the right

Government of our BODIES?

Temperance.

Temperance,
Purity and Chastity.

Diligence

Self-denial or Mortification

Which is the first personal Virtue of

which is the first personal Virtue, or
personal Duty as to ourself. Psal. 30 (T)

PERSONAL DUTY AS TO OUR BODIES? TEMPERANCE.

PERANCE. 2 Pet. 1. 5, 6. Add to Know-
ledge Temperance

age, Temperance,

What is Temperance? A Virtue which enables us to use Moderation in all Bodily Support and Enjoyments, and which preserves us from all criminal Excesses.

(1) What are the best Arguments against Intemperance in Meats and Drinks?

1. It tends to Brutishness, Unhealthiness, Poverty, Quarrellings, Injustice.

Prov. 21. 1. Wine is a Mocker, Strong-drink is raging,—cb. 23. 22. The Glutton and the Drunkard shall come to Poverty.

Jer. 19. 30. Who hath Wee, Convent, Bobling—Wounds—They who lark long at the Wine.—Prov. 31, 32, 35.—At last it biteth like a Serpent, and stingeth like an Adder.

2. It is an ungrateful Abuse of God's Goodness. 1 Tim. 6. 17. Deut. 8. 10, 11.—Lest thou eat and be full and forget God; who giveth us all Things richly to enjoy.

3. It unfits for Watching, Prayer, and every Christian Duty. Hos. 4. 11. Prov. 31. 5. Wine—takes away the Heart—and makes us forget God.

4. It puts us into the worst Posture for Death, and the Coming of Christ. Luke

(1) Or, an Ability to resist Temptations of Pleasure, that would hinder us in any Duty. It contains Abstinence, as to Meat; Sobriety in Drink; Moderation as to Diversions, Ornaments, &c.

1. Take heed, lest, at any Time, your Hearts be over-charg'd with Surfeiting and Drunkenness, and so that Day come upon you Unawares. *1. Tim. 3. 3.*

2. It has terrible Threatnings in God's Word. *Gal. 5. 19, 20.* — They shall not inherit the Kingdom of God.

With what Cautions may we use Re-creations and Mirth?

1. If we set not our Heart upon them. *Ecc. 7. 4.* The Heart of Fool is in the House of Mirth.

2. If we be not too often at them, nor too long about them. *Job 21. 13.* Some spend their Days in Mirth.

3. If we abstain from them, when they wou'd Occasion Sin, or Neglect of greater Duty, or give Offence to the wise and good. *Prov. 14. 13.* The End of such Mirth is Heaviness. *Ezek. 21. 10.* — shou'd we then make Mirth? *Ecc. 2. 1, 2.* I said, of-laughter, it is mad; and of Mirth, what doth it?

Does the Gospel expressly forbid Love of Pleasure, a voluptuous Life, a sensual Mind; Sloth, Excess of Sleep and Play? Yes. *Rom. 13. 14.* Make not Provision for the Flesh, to gratify its Lusts. *1 Tim. 5. 6.* She

Purity or Chastity.

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Sheweth how it is lost in Pleasure, and what the usual Attendants and Consequences of Gaming?

What are the usual Attendants and Consequences of Gaming? A wrong Turn of Understanding; Poverty and Vanity of Mind; a polluted Heart; Quarrels; wild Expences; if Successful; Robbery, Despair, &c. if Unsuccessful.

What are often the Attendants and Consequences of Dancing, especially of Promiscuous Dancing?

It excites impure Ideas, Occasions to free and loose Discourse, and an Expensive Pomp.

Sect. VII.

WHAT is the second personal Virtue, or personal Duty, as to the Conduct of the Body?

PURITY and CHASTITY. *Mat. 5. 8.*

Blessed are the Pure in Heart. 1 Pet. 2.

11. Abstain from fleshly Lusts, which war against the Soul.

(3) The great Design of Christianity is to reinstate the reasonable Spirit in its just Empire over the whole Man; and teaches us to prefer the Interests of the Soul before those of the Body.

What

226 Purity or Chastity.

What is Purity? That Virtue by which we endeavour to preserve our Minds from all impure Thoughts, our Tongues from all indecent and filthy Speeches, and our Bodies from all unclean Actions, and the Tendencies to them. Mat. 5. 27, 28. *Do not as a Woman to Lust after her.* Prov. 6. 23, 24. — 35. *The Law is Light — keep thee from the evil Woman.* Col. 3. 8. *Put away filthy Communications out of your Mouth.*

What MEANS are necessary to preserve and maintain a pure Heart and a chaste Life?

1. Prayer to God. Ps. 51. 10. *Create in me a clean Heart.*
2. Diligence in a Calling. 2 Sam. 11. 1, 2. *At the Time when King's went out to Battle — David walked on the Roof of the House — and saw Bathsheba; &c.* Prov. 4. 14, 16. Ezek. 16. 49.
3. Chaste Company. 2 Cor. 6. 14. *Keep not Company with Fornicators.*
4. Sobriety in Drink. Isa. 2. 11. *Wine inflames.*
5. A Sense of God's Omniscience. Gen. 39. 9. *How can I do this great Wickedness, and Sin against God!*
6. What is Grave and decent in Apparel, Speech, Deportment.

6. Con-

6. Considerations

1. On the Importance of lawful and regular Propagation to the Well-Being of the World. Gen. 1. 27. *Male and Female created he them.* For this Cause therefore shall a Man leave his Father and his Mother, and shall cleave unto his Wife, and they shall be one Flesh. Mat. 2. 14. 15. Against whom hast thou dealt Treacherously? She is thy Companion, and the Wife of thy Covenant. And didst not He make one (Woman for one Man)? Yet had be the Residue of the Spirit. And wherefore (but) one? That he might seek a Godly Seed.

2. On the large Room God has made for a wise and suitable Choice in Marriage. Heb. 13. 4. Marriage is Honourable, with the Bed Undeiled. 2 Cor. 6. 14. Be not unequally Yoked. — 1 Tim. 5. 14. Let the younger Women marry. — 1 Cor. 7. 39. She is at liberty to be married to whom she will, only in the Lord.

3. On the sad Consequences of unlawful Lust. Prov. 7. 26, — 35. By Means of a whorish Woman, a Man is brought to a Piece of Bread; and the Adulteress will hunt for the precious Life. — A Wound and Dishonour shall he get. — Tit. 1. 15, 16. Rom.

Rom. 1. 24—26—29. 2 Pet. 2. 10, 12, 13, 14. Jude 7. 8. (1)

4. On the dreadful Threatnings denounced against the Unclean. Eph. 5. 5, 6. No Whoremonger, nor unclea Person hath any Inheritance in the Kingdom of God. Heb. 13. 4. Whoremongers and Adulterers God will Judge.

5. On the serious and weighty Exhortations to avoid these Sins. Prov. 1. 10. My Son, if Sinners entice thee, consent thou not. Ch. 2. 10. 22. When Wisdom entereth into thine Heart—she will deliver thee from the Evil Man—and from the strange Woman. Ch. 5. 14. Ch. 5. ch. 6. Ch. 6. 20, &c. (2)

6. On the present Advantages, and the future Rewards of Chastity. 1 Cor. 6. 6. 17, 18. Approaching our selves to God—by Purenests. Come out, and be ye separate, touch not the unclean Thing—and I will be a Father unto you. Jer. 3. 1, 2, 3, 4, 5. 1 Cor. 5. 1, 5. 1 Cor. 2. 6. 11. They 4. 3, 4, 7, 8.

(1) This Sin draws on a Train of other Sins, as lying, Unfaithfulness, Breach of Oaths and Vows, Murder, Wrong to our selves and others, in Honour, Estate, Health. It exposes Children to sad Neglects, begets Quarrels. It is a direct Rebellion against Christ.

(2) The best Antidote against some Sins is, never to think of 'em at all. Cl. on the Cat. 195.

Psf. 119. 133. I hate vain Thoughts. Jer. 4. 14.

Is Conversion from this Sin exceeding difficult? Yes. *Prov. 2. 19. None who go in to her, return again.*

How few of these Sinners are made clean!

S E C T. VIII.

WHICH is the third Personal Virtue, or Personal Duty as to the Body? **DILIGENCE.** *Eph. 4. 28. Let him labour with his Hands.*

What is Diligence? A Virtue which disposeth us to regular and vigorous Endeavours in our lawful Calling.

What shou'd be the Properties of our worldly Calling?

1. It shou'd be honest. *Eph. 4. 28. The Thing that is Right and Good.*
2. It shou'd be fitted to our Genius and Capacity. *1 Thess. 4. 11. Study to be quiet, and to do your own Business.*
3. It shou'd be stated. *Jahn 9. 14. We shou'd work while it is Day.*

How shou'd our worldly Business be managed?

1. With Foresight. *Prov. 6. 6. Go to the Ant, thou Sluggard,—who provideth her Meat in the Summer—*

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2. With

2. With Dependence upon God. Jam. 4. 15. *We will do so and so — if the Lord will.*

3. With Attention. Eccl. 9. 10. *What thine Hand findeth to do, do it with thy Might.*

4. With Prudence. Eccl. 3. 1. *There is a Time and Season for every Thing.* Ps. 112. 5. *A good Man ordereth his Affairs with Discretion.*

5. With Firmness and Resolution against little Difficulties. Prov. 22. 13. *The slothful Man saith, "There is a Lion in the Way." Ch. 20. 4. The Sluggard will not Plow, by Reason of the Cold.*

What Tempers are opposite to Diligence?

1. On the one hand, Sloth. Rom. 12. 10, 11. *Be not slothful in Business.* (1)

On the other hand, mistaken, excessive, sinful Labour. Ps. 120. 1, 2. *Rising early, and sitting up late.* Eccl. 4. 8. Ch. 10. 15. *When there is no End of Mens Labour; when Men are not satisfied with Riches; when they weary all about them. Habak. 2. 13. When they weary themselves for Vanity.*

What are the proper MOTIVES to Diligence?

(1) Sloth is inclusive of Santring, Trifling, Delay, Thoughtlessness, Weariness,

1. To

1. To consider the ill Consequences and Punishments of Idleness. As

Bad Habits of Mind and Life. 2 *Thef.* 2. 11. 1 *Tim.* 5. 13. Turning *Tattlers* and *Busy Bodies*, and *Wanderers* about.

Poverty, Hunger, Ruin. *Prov.* 6. 9, 11. *ch.* 10. 4. *ch.* 13. 4. *ch.* 18. 9. *ch.* 19. 15. *ch.* 20. 4. *ch.* 26. 13.—*ch.* 24. 30—34. *The idle Soul shall suffer Hunger.*

Vain Fears, Perplexity, foolish Conceits. *Prov.* 26. 13—16. *ch.* 22. 24. *There is a Lion in the Way—He is wise in his own Conceit—The Slothful shall be under Tribute.* *ch.* 15. 19.

2. To consider the Advantages and Rewards of Diligence. As

Freedom from Temptations. 1 *Tim.* 5. 13—15. *Satan* makes a Prey of the *Idle*.

Acceptance, Riches, Preferment in this World. *Prov.* 12. 11, 24, 27. *ch.* 14. 23. *ch.* 22. 9. *In all Labour there is a Profit, Seest thou a Man diligent in his Business, he shall stand before Kings.* *ch.* 31. 10.

Future Rewards; particularly to diligent, faithful Servants. *Eph.* 5. 6, 8. *Col.* 3. 22—24. *Of the Lord shall they receive the Reward of the Inheritance.* 1 *Chron.* 22. 16. *Arise, be doing, and the Lord be with thee.*

S E C T. IX.

WHICH is the fourth Personal Virtue, or Personal Duty, as it respects the Body? SELF-DENIAL OR MORTIFICATION. Luke 9. 23. *If any Man will come after me, let him deny himself.* 1 Cor. 9. 27. *I keep under my Body.*

What is Self-Denial? A Virtue by which the Body, with all its Supports and Gratifications; and our whole worldly Interests, are subjected to the Will of God, to the Power of Reason, and the Soul's Interest. (1)

Do the Rights of the Mind require such Principles and Practices as may, in some Cases, expose the Body to Pain and Death? Yes. Luke 14. 26, 33. *He who loveth Father or Mother, House, Land, or Life, more than me, is not worthy of me.*

(1) *Suspence and Forbearance; Indurance and Self-Denial* are the two first principal Lessons to be learned in the School of Wisdom. *Nihil.*

Mortification or Self-Denial, as it is internal or spiritual and respects the Will, is practised by all the foregoing Virtues, Divine, Social, &c. In this Section it respects the Deeds of the Body. Rom. 8. 13. *If ye live after the Flesh, ye shall die; but if ye, thro' the Spirit, mortify the Deeds of the Body, ye shall live.*

As

As to the Parts and Branches of Self-Denial ;

1. Must unlawful Desires always be denied? Yes. *Mat. 15. 19. For out of the Heart proceedeth all Evil.*
2. Must sinful Actions always be avoided, how graceful soever? Yes. *Col. 3.*
3. Mortify your Members which are upon the Earth, &c.
3. Must sinful Customs be broke? Yes. *Rom. 12. 2. Be not conformed to this World. Jer. 13. 23.*
4. Must wicked and dangerous Company be forsaken? Yes. *1 Cor. 6. 14. Come out and be ye separate.*
5. Must innocent and lawful Desires be sometimes denied; and lawful Actions be forbore? Yes. *Rom. 14. 13—24. 1 Cor. 8. 8—13. If Meat make my Brother offend, I will eat no Flesh, while the World standeth. Mark 10. 29. Acts 10. 24. (2)*

In

(2) Self-denial is a *Resisting of Temptation*. The strongest Temptation is resistible; in regard, Satan's Way of Tempting is only *oblique* to the Intellectual Faculties, by presenting Ideas, &c. Only he has the Advantage of near Application to our Spirit—by Means of our animal Frame. The Avenues of the Mind lie more open to him than to Men—He may be able to excite irregular Ferments in the Blood—and to disturb the Imagination, &c. Yet by all these he is not able necessarily to determine the Consent of the Mind and Will to Sin.

In what Cases must this last Branch of Self-Denial be practised?

1. When this Self-Denial will keep us out of Danger. *Mar. 18. 8, 9. If thy Hand or Foot offend thee (occasion thee to sin) cut them off, &c.*

2. When it will tend to the Health of the Soul. *Luke 9. 24, 25. Whosoever will lose his Life for my Sake, shall find it. What is a Man profited, if he gain the whole World, and lose his Soul? Luke 18. 29, 30. John 6. 27.*

3. When the greater Good of our Neighbour requires it. *1 John 3. 16. We ought to lay down our Lives for the Bre-*

But many think his Power doth not reach thus far; and that the Scriptures represent the Devil's Temptations as relating chiefly to the Persecutions he rais'd by Means of bad Men; or to the impure Pleasures of Idolatrous Worship. *Eph. 6. 14. 1 Pet. 5. 8, 9. Rev. 2. 19. 1 Cor. 7. 5.*

In order to make our Resistance of Temptation effectual, it must be

1. *Sincere*, and therefore *Universal*; we must hate every false Way.

2. *Intelligent* and *Judicious*; by the *Armour of Light*.

3. *In the Name of God*. "It is written, &c."

4. *Animated* by a Sense of the *Vileness* and *Danger* of Sin. Indulgence often inflames, but seldom quenches Lust.

5. *Steady* and *Resolute*.

6. *Evangelical*.

7. *Watchful* and *Prayerful*.

Hubbard:
thren.

thren. Rom. 14. 19—21. It is good neither to eat Flesh, nor drink Wine, or any thing whereby our Brother stumbleth, is offended and made weak.

What is the true Principle of Self-Denial? Our own true Interest. Rom. 8. 6. To be carnally Minded is Death, but to be spiritually Minded is Life and Peace. (3)

What are the Extrems of Mortification? Too great Indulgence on the one Hand. Rom. 13. 14. Make not Provision for the Flesh, to fulfil it in the Lusts thereof. Gal. 5. 24.

Too great Neglect and Severity on the other Hand. 1st. 2. 20—23. A Doctrine of Men, to neglect the Body, &c.

Love to God, Love to Men, Love to our own Souls, are the three great Principles of Self-denial; therefore Self-Preservation is consistent with, and is the true End of Self-Denial.

Note, That Mortification of the Body is far from carrying in it the Idea of *Shamefulness*; on the contrary, Decency and Respect for others oblige us to Care that we appear not before them unhandisomly, which always gives Uneasiness to those who have any Relish for Politeness and Decency.

**THE
FIFTH PART.
IN
SIX SECTIONS.**

CONTAINING
The General Properties, and the Per-
fection of HOLINESS and VIRTUE.

SECT. I.

HAVING gone over all the chief
Parts of true Holiness and Righte-
ousness, or the chief Branches of the
Christian Temper, and the chief Duties
of the Christian Life: I shall now con-
sider some General Qualifications of
Christian Virtue and Duty; or those
Properties

Properties of true *Holiness* and Evangelical *Righteousness*, which carry on a Christian towards *Perfection*.

What is the Sum of this Part?

That every true Christian endeavour to perform the *whole Will of God*; and to perform it with *Sincerity, Tenderneſs, Zeal*; That he ſtrive to grow in *Virtue*, and to *excell* in *Duty*; That he be *conſtant*, and *perſevere* in the *Ways of Piety* and *Holiness* to the *End of this Life*. (1)

SECT. II.

WHAT is the *first Character*, or *Qualification of true Holiness*, or *Evangelical Righteousness*? UNIVERSALITY.

Must Obedience to God be Universal? Yes. *Luke 1. 6. Walking in all the Com-*

(1) *Holiness* is a Probity of Mind, a Completion of all Virtues; or a voluntary Inclination to the Study and Practice of Duty. *Cirel. 93.*

Holiness is a Habit of acting agreeably to Christ's Will. 139.

It cannot be ſaid to be *absolutely impossible* to live without Sin; for then Sin wou'd be no Sin; that is, not voluntary and free.

We may perform God's Will in ſome Manner as the *Angels*, otherwise it is in vain to pray for it. *ib. p. 197.*

See Part 2. Sect. 6.

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mandments and Ordinances of the Lord blameless.

What is the best Principle of Universal Obedience? A new divine Nature. *Eph. 4. 23. Be renewed in the Spirit of your Mind.* 2 *Per. 1. 4.*

Or, a Heart rectified by the Spirit of God, and acted by Faith. *Pf. 51. 10. A right Spirit.* 2 *Cor. 5. 7. We walk by Faith.*

What is the Extent of this Obedience? It extends to the *whole Man*, every Power of the Mind, every Organ of the Body; to every Thought, Word and Action.

It extends to all *Ranks* of Men, High and Low; Learned and Unlearned.

It extends to all *Conditions* and Stations of Life; to the Single and the Married; to the Ruling and Ruled Parts of a Society.

Will God accept a *partial* Obedience? No. *Jam. 2. 10, 11. Whosoever shall keep the whole Law, and yet offend in one Point, is guilty of all.*

S E C T. III.

WHAT is the second General Qualification of Gospel Holiness, Righteousness or Obedience? **SINCERITY.** 1 Cor. 5. 8. *Keep the Feast with Sincerity.* John 1. 45.—*In whom is no Guile.*

What doth religious, godly Sincerity contain in it?

1. A real Intention to please God in all our Ways. Col. 3. 23. *What ever ye do, do it unto the Lord.*

2. An impartial Inquiry into the Will of God, or a desire to know it. 1 Thess. 4. 1.—*How we ought to please God.* Acts 9. 6. *Lord! what wouldst thou have me to do.* Rom. 12. 2.

3. Acting agreeably to our Knowledge and Judgment. John 13. 17. *If ye know these Things, happy are ye, if ye do them.* (1) Gal. 2. 11—.

(1) Integrity, or Uprightness is a Correspondence between our inward Sentiments, and our Word and Actions, the Significations of those Sentiments. Uprightness in Religion, is the same with godly Sincerity. 1 Chron. 29. 17.

See Evans's Sermon on Sincerity.

S E C T. IV.

WHAT is the *third General Qualification of Gospel Holiness, or Christian Obedience?* **TENDERNESS of Spirit.** 2 Chron. 34. 27. *Because thine Heart was tender.*

What Character stands oppos'd to it? **Hardness of Heart.** (1)

What is the proper Idea of Tenderness of Spirit? A *Sensibility of Spirit of divine Things; Quick Reflections on our own Temper and Actions; Impressibleness of Heart by Things of Moment; yeilding to Conviction.* Heb. 5. 12. Eph. 4. 18. Job 33. 14. 1 Tim. 4. 2. Isa. 12. 20. Prov. 20. 27. Isa. 1. 29. Acts 7. 21.

About what *Objects* is religious Tenderness chiefly exercis'd?

1. About God's Word. Isa. 66. 2, 5. *Who tremble at the Word.* (2)

(1) An unperfwadable, untractable, disobedient Heart, is a hard Heart.

(2) A Person of this Character will desire to know the Word. Ps. 119. 15. He respects the Authority of it, ver. 161. He fears a *dubius* Action. Rom. 14. 23. He is suitably affected by every Part. 2 Chron. 34. 19. He compares himself with it. Ps. 77. 6.

2. About

2. About Sin. *Luke 22. 61. He wept bitterly.* (3) *One booy s to, lina has*
 3. About Providence. *Pf. 119. 120. I am afraid of thy Judgments.* (14) *How*
 4. About the Honour of God. *2 Sam. 12. 13. Dost they show a Oportunity the Enemies of God to blaspheme.* (15)

S E C T. V

WHAT is the fourth General Qualification of Honours, or of Christian Virtue and Duty? *Zeal.* *Rev. 3. 19. Be zealous.*

What is Zeal, in the general Idea? A strong and ardent Concern about any thing, with lively and vigorous Acting in it.

- (3) He is easily convinced. *Prov. 17. 10. He is ashamed.* *Ecc. 9. 6. Luke 18. 13. He would be delivered.* *Rom. 8. 7. Pf. 51. 2. He amends.* *1 Thess. 5. 22.*
 (4) He fears abusing Divine Goodness; denying God. *Prov. 10. 9. He has a Sense of God's Displeasure.* *Jer. 5. 3. He would understand God's Voice.* *Jab. 10. 2.*
 (5) He will promote God's Glory. *1 Cor. 10. 31. He laments, when God is dishonoured.* *Pf. 51. 4. 119. 136. He rejoiceth in what tends to promote God's Honour.* *Phil. 1. 18. Christianity layeth a Foundation for such a Temper.*

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May it not therefore be either a bad and sinful, or a good and laudable Zeal? Yes.

How must religious Zeal be qualified?

(1)

1. It must be always on the Side of Truth and Goodness. *Gal. 4. 18. Tit. 2. 11. Jer. 9. 3. Be zealously affected in a good Thing, or for a good Man. Be zealous for good Works;—Valiant for the Truth.*

2. It must be in Measure and Degree proportionable to the Moment of the Object. *Mat. 23. 24. There are weightier Matters of the Law, Jude 22.—making a Difference.*

(1) Christian Zeal is an *Ardour* in every holy Affection; an *Activity* in good Works. It is an Ardour in Religion: An earnest Desire that God may be known and glorified by our selves and others.

It is an exalted degree of Virtue which to most, is difficult to obtain; it is honourable to aim at it; not attaining it, if we have earnestly sought it, we are worthy of Pardon. *Cicel. 653.*

Virtuous Zeal is *Confidence* and *Love* in promoting an honourable and good Cause; *Confidence* and *Joy* in owning it.

The *Object* of Zeal is the Study of Truth, and the practice of *Righteousness*; of the Latter chiefly, as the End of the Former. *Crousa 213. Dr. Cl.*

True Zeal is a sincere and warm Concern for the Glory of God, and the Spiritual Welfare of Mankind. A Virtue full of Humanity and Benevolence—void of Bitterness, Ill-will, &c.

3. It

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3. It must be exercised by lawful and regular Methods. *Luke 9. 54.* not by calling for *Fire from Heaven.* *1 Cor. 3.*

3. not by *Strife and Envy.*

4. It must be calm, and conducted by Reason and Prudence. *Rom. 10. 2. Zeal according to Knowledge. Numb. 20. 10. Hear ye Rebels, &c. Jam. 3. 13—18. The Wisdom from above is—Gentle—.*

SECT. VI.

WHAT is the *fifth General Qualification of true Holiness, Christian Virtue and Gospel Obedience?*

GROWTH and EXCELLENCE; OR, PROGRESS and IMPROVEMENT. *1 Thess. 4. 1. Abound more and more. 1 Cor. 14. 12. Seek to excell. (1)*

What Particulars do *Growth and Excellence* carry in them?

I. Improved Knowledge. *1 Tim. 4. 6. 2 Pet. 3. 18. Being nourished up — grow in—Knowledge.*

Particularly,

(1) Actions *tending* to an Habit are less perfect than those which *flow* from it. The *Perfection* of an Action consists in its being perform'd *easily, delightfully, constantly.* *Circel. 31.*

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1. GROW

244 *Growth and Excellence.*

1. Grow in the Knowledge of the *Reasons* for Religion. *1 Pet.* 3. 13.

2. Arrive at a more distinct Apprehension of its *Great Truths*, especially the Wisdom of God in Christ. *Eph.* 1. 17.

3. — of the several *Instances* of Christian Virtue and Duty. *Pf.* 119. 96, 98.

4. Obtain more distinct and worthy Apprehensions of the Nature and Value of the *Heavenly Blessedness*, *2 Cor.* 5. 1.

5. In order to all this, apply to a more careful Study of the *Scriptures*, attending to the Connection, and regarding the Sense more than the Sound. *1 Tim.* 3. 13.

II. Wisdom and Prudence. *Mat.* 10.

16. *Be wise as Serpents.* (2)

What is the Province of Christian Prudence?

1. To judge of the Fitness or Unfitness of *Means* to obtain a chosen End; to judge of *Seasons*, *Circumstances*, *Tem-*

(2) The kindest Affections, if not directed by *Prudence*, are of little or no value. *North.*

Prudence carrieth in it, a Remembrance of Things *past*; a calm and close Consideration of Things *present*; a rational Foresight of Things *future*; a Forecast upon that Sight.

A due Concern about our own Interest, and a reasonable Endeavour to secure it; is *Prudence*; it is a Species of *Virtue*, for it has an inward *Approbation*; *Folly* is *Vice*, for we *disapprove* it. *Burk. Analysis*

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Growth and Excellence. 245

pers, so as to suit our Behaviour to all Cases. *Prov. 14. 8. Eccles. 8. 5. Isa. 12. 12. Jam. 5. 13.*

2. To avoid such a Manner of doing any Duty as may give offence to the Wise; disgust the Weak and Young; furnish matter of Mockery and Banter to the Loose and Profane; procure Ill-will to our selves from the Evil-minded; or interfere with our Lawful Callings. *Eccles. 12. 10. 1 Cor. 9. 20. Rom. 15. 2. Prov. 9. 2. ch. 23. 9. ch. 25. 11—Eph. 4. 29. Col. 4. 6.*

3. To judge well of the different Value and Importance of Virtues and Duties; and answerably to regulate our Concern and Diligence; making the Less give way to the Greater, and Positive to Moral. *Mat. 12. 7. I will have Mercy, not Sacrifice.*

III. Fortitude and Courage. *2 Pet. 1. 5. Add to your Faith, Virtue;* that is, Courage to profess and defend your Faith.

What is Fortitude? A Virtue which enables us to withstand and overcome the Temptations whereby we may be hindered in Duty; whether we are expos'd to

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Danger

246 Growth and Excellence

Danger of Pain or Loss. (3)

What Branches doth it comprehend?

1. A clear and strong Perswasion of the Goodness of our Cause. *Rom.* 14. 5. 1 *Tim.* 1. 18, 19. Be fully perswaded in your own Minds, or act up to Conviction, and a good Conscience.

2. A fixed, determined Resolution in View of Danger, or upon having deliberated the Matter, and counted the Cost. *Mat.* 26. 33. *Col.* 1. 17. *Neh.* 6. 11. *Acts* 21. 13. *Pf.* 3. 6.

3. Trust in God; with a just and generous Confidence in Man. *Pf.* 112. 7, 8. *2 Cor.* 5. 6. *ch.* 7. 14, 16. *Gal.* 5. 10. *Philem.* 21. (4)

4. Integrity of Heart, and Greatness of Mind. *John* 1. 47. *Job.* 27. 5, 6.

5. Calmness and Coolness of Head. *Isa.* 30. 15. *Eccl.* 7. 8. *Ex.* 14. 13. *Job* 29. 12, 17.

(3) *Temperance and Courage* are in themselves excellent, and they evidence a moderate Degree of private Affections, and shew the selfish Passions to be under Command. *Neill.*

(4) Not a worldly, sinful Trust. *Faith* is the Principle of Courage, as it giveth us a View of Gods Providence on our Side; as it offers us Spiritual Supplies; as it assureth us our Trials will be just and moderate; as it represents the greater Evils of Cowardice; as it giveth us a View of Success and Reward; and as it sets before us the best Examples.

6. Readiness

6. Readiness to undertake Services; Affiduous Application in them; Uniform Steadiness to go thro' them. *Isa. 6. 8. Ps. 94. 16. Mat. 11. 12. 1 Cor. 15. 58. Prov. 24. 10. (5)*

IV. Heavenly-Mindedness. *Phil. 3. 20. Our Conversation is in Heaven.*

What doth this Temper include?

1. Belief that there is a heavenly City prepared for faithful Christians. *Heb.*

11. 16. *God hath prepared for them a City.*

2. Thoughts, Desires, Hopes carried up thither. *Col. 3. 1. Set your Affections on Things above. Heb. 11. 14, 16. They desire and seek a better Country.*

3. A frame of Soul fitting us to go thither. *2 Cor. 5. 5. Wrought up into a Meekness for it.*

What are the Advantages of this heavenly Temper?

1. It giveth a Greatness and Heroick Dignity of Soul. As in the Case of Daniel and the three other Hebrew Youths; and all the great Saints in *Heb. 11.*

2. It maketh a Soul calm and quiet under all sorts of Trials. *Mat. 11. 29.—I will give you Rest. 2 Pet. 2. 5—19, 20.*

(3) Fortitude appears in encouraging and defending Others in their Adherence to Religion, to Truth, Liberty, and Virtue, in Opposition to Persecution.

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They are *patient*, tho' they *suffer wrongfully*. *Rom. 8. 6, 13. 2 Cor. 4. 16, 18.*

3. It raiseth a nobler Pleasure in the Soul, than the Hopes of any Advantages on Earth. *Pf. 73. 25. Whom have I in Heaven but thee, &c. Pf. 4. 6, 7. 1 Pet. 1. 7, 8.*

4. It helps to perfect every Virtue, and every Duty. *Gal. 2. 20. The Life I now live in the Flesh, I live by the Faith of the Son of God.*

V. Preparedness of Mind for Dying. *Numb. 23. 10. O that I might die the Death of the Righteous!*

What Minds are in this prepared State? Minds possessed of all the foregoing Virtues.

Under what *Notions* shou'd we consider *Dying*, in order to be better prepared for it?

1. As a taking leave of all the World at once. *Pf. 49. 10. They die, and leave their Wealth to Others. (6)*

2. As a finishing our Time, and fixing our eternal Character. *Rev. 22. 11. He*

(6) *In this View of Death our Temper shou'd be, To vindicate Providence—. To die praising God—. To repent of all our ill Carriage—. To be weaned from the World—. To be settling Affairs—. To take Leave in Kindness, and without Grudging.*

They

who

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who is unjust, let him be unjust still:—
He who is righteous, let him be righteous
still. (7)

3. As the Bodies Return to Corruption
and Dust. Gen. 3. 19. *Dust thou art, and
to Dust shalt thou return.* (8)

4. As the Soul's Passage into a new and
everlasting World. Eccl. 12. 7. *The Spi-
rit returns to God.* Luke 16. — *Lazarus
is carried to Abraham's Bosom; the rich
Man to Hell.* (9)

VI. Constancy and Perseverance. Heb.
10. 23. *Let us hold fast the Profession of
our Faith, &c.*

(7) In the *second View* of Death, we shou'd prepare
for it; by redeeming Time—. Making the best of Sea-
sons—. ~~Making Peace—. Finishing Work—. Settling~~
Evidences.

(8) In the *third View* of Death, we shou'd prepare,
by observing all tending to a Dissolution—. By con-
sidering Sin, as the Cause of this Dissolution—. By sub-
duing Pride in bodily Thing:—. By Faith in a Dying
Saviour—. By Thoughts of a Resurrection—.

(9) In the *fourth View* of Death, we shou'd prepare
for it, By endeavouring after all those Dispositions of
Mind, which will fit us for our Appearance there—.
By keeping our Thoughts there—. By being busy
in Employments suited to that World—. By having
nothing to do at last, but to commit our Souls to God
and Jesus Christ.

See Dr. Wright's Great Concern.

Is

250 **Growth and Excellence.**

Is this necessary to our Salvation? Yes.
Gal. 6. 9. We shall reap, if we faint not.

Will God inable those who have the
foregoing Qualifications to persevere?
Yes. *2 Thess. 3. 3. The Lord is faithful,
who shall establish you. 1 Thess. 5. 24. 2 Cor.
1. 22. Ch. 5. 5. Heb. 10. 23.*

THE
SIXTH PART,
IN
TWO SECTIONS.
OF
REPENTANCE.

S E C T. I.

WHAT is Repentance? An inward Change and Reformation of the whole Soul, accompanied with Amendment of the whole Life. *Isa. 55. 7. Let the Wicked forsake his Way, and the unrighteous Man his Thoughts; and let him return*

return unto the Lord, &c. (1)

Was the Doctrine of Repentance chiefly intended for the *Gentile World*, and the wicked *Jews*? Yes. *Acts* 17. 30. Now God commandeth Men every where to repent. *Acts* 3. 19, 26. Repent and be Converted, &c.

Yet if a Man, train'd up in Christianity, be, after an ungodly Life, thoro'ly converted by Repentance, may he hope for Pardon? Yes. *Rev.* 3. 5. Repent, and do thy first Works.

But if he defer it to the last, is there Ground of Hope? Very little. *Heb.* 12. 14. - Without Holiness no Man shall see the Lord. *2 Cor.* 5. 10. Every one shall receive the Things done in his Body, &c.

Are greater Sins, committed thro' Frailty, more capable of Pardon, than lesser Sins committed with Deliberation, and an

(1) Repentance is such a Sorrow for Sins, as causeth us to leave them all, and to live well. Or, The Translation of a Soul from a State of Sin, to a State of Piety and Virtue. *Burnet.*

2. When Men condemn and punish themselves with just Sentiments of Contempt, this is true *practical Repentance*, a Repentance of the Heart: Whereas that which contents it self with condemning the *External Actions*, without Reflection on our selves, we may call a Repentance in *Idea*, and in *Speculation*.

Crous. Log. 171.

evil

evil Mind? Yes. Gal. 6. 1. If a Man be overtaken in a Fault, — restore such an one in the Spirit of Meekness; considering thy self, lest thou also be tempted. Num. 15. 30, 31. The Soul that doth Presumptuously — shall be cut off —

Which are the *two* principal Sorts of Repentance?

1. A wicked Man's Repentance of his whole ungodly Life. *Exek. 33. 11---19.*

If the wicked Man turn from his Wickedness, and do that which is lawful and right, he shall live thereby.

2. A good Man's Repentance of his daily, particular Failings, *Num. 12. 11.*

Aaron says, *We have done foolishly, we have sinned.* (2)

(2) The *Former* is introductory to the Kingdom of God; or a religious Life. The *Latter* flows from a Principle and Habit of Religion.

(4)

U

SECRET

S E C T. II.

OF what Parts doth Repentance consist? Of these Five.

1. Of Examination, or Self-Reflection.

Pf. 119. 59. I thought on my Ways, and turned, &c. (3)

What Judgment of Mind, and Sense of our State shou'd be avoided upon Examination?

(1.) A Presuming one. *Luk. 18. 9. Trusting in our selves, that we are Righteous. Mat. 23. 128.*

(2.) A Despairing one. *Jer. 18. 12. There is no Hope, but we will walk after our own Devices, we will every one do the Imagination of his own evil Heart.*

2. Self-Condernnation, or the true Judgment of the Soul upon its own Case. *Gen. 42. 21. We are verily Guilty— Luk. 15. 17. 19. I perish.* (4)

(3) — As soon as the Charm is ceased, and the drunken Fit off; the Pleasures and Interests which supported those Illusions vanish; Light succeeds to Darkness, Ideas to Passions, and so Truth comes to be perceived. *Crouf. 109.*

(4) The Heart of Man is, by Turns, governed by two Principles, *Reason* and *Passion*: Reason inlightens it, *Passion* blinds it: *Virtue* is the Effect of Light, and *Vice* of Darkness.

3. Con-

3. Confession. *Luk. 15. 21. Father, I have sinned, against Heaven, and in thy Sight. Ps. 119. 176. I have gone astray.*

With Sorrow. *Ezra. 9. 3. ch. 10. 1. The People wept sore. (5)*

With Shame. *Job. 42. 6. I abhor my self. Jer. 31. 19. I was ashamed, yea, even confounded. (6)*

4. A Resolution to turn. *Luk. 15. 18. I will arise and go to my Father. (7)*

5. Amendment. 1. Towards God. *Luk. 15. 20. He arose, and came to his*

(5) A Man overwhelm'd with Grief, is credulous, and gives into every thing that may give him Hopes of getting rid of it. And when his Ideas have been hurried by terrible Alarms, he loses Liberty, Strength, Capacity of Reasoning, receives any Impression, gives into Fanaticism and Enthusiasm; — Upon this Foundation cunning Priests of a subtle Understanding, and outward Gravity, by exciting these Terrors, sell their Ghostly Advice and Consolation at any Rate to dying Men, and make them pay dear for *Hope*.

Sorrow is only then useful, when we have deviated from our Duty. — But after having conquered this evil Tendency, and corrected our Fault; it is just to enjoy the Pleasure of Victory.

We ought to avoid the Extreame of being content with barely *seeing our Fault*; and spending all our Days in *Sorrow* and Remorse. *Crouf. 196 — 208.*

(6) *Shame* is the Minds uneasy Reflection on having done an ill or indecent Action.

(7) *Resolution* is a steady Purpose.

Father. Ps. 119. 60. *I made haste, and delayed not to keep thy Commandments.*

2. Towards Man. Luk. 19. 8. *If I have wronged any Man, I restore him four-fold.* (8)

(8) What are the Marks of true Amendment? 1. It must be inward. 2. General. 3. Continued, in our growing better and better.

THE
SEVENTH PART.
GENERAL MOTIVES
TO
RELIGION and VIRTUE:
OR,
Rewards and Punishments.

WHICH are the principal *Gospel*
Motives to Religion and Virtue?

The Promises of eternal Life and Happiness: And the Threatnings of eternal Misery. *Mat. 25. 46. These shall go away into everlasting Punishment; and the Righteous into Life-eternal. 2 Cor. 5. 11.*

More Particularly,

1. Is not the *Affurance of Pardon* given us by Christ a powerful Motive to Repentance and a new Life? Yes. *Acts*

3. 19. *Repent ye therefore, and be converted, that your Sins may be blotted out—* Ch. 2. 38.

2. Is not the Hope of *Divine Approbation*, and the Honour that Christ will confer upon us, another considerable Motive to Religion and Virtue? Yes. *Mat.* 25. 21. *Well done, thou good and faithful Servant.* *John* 12. 26. *If any Man serve me, him will my Father Honour.* Ch. 15. 14. *Ye are my Friends, if ye do whatsoever I command you.*

3. Is the Promise of *Assistance* from God a strong Motive to Virtue and Duty; and sufficient to arm us with Resolution against all the Difficulties which may attend a Religious Life? Yes. *Mat.* 7. 7—11. *Luke* 11. 9—13. *Ask, and it shall be given you—* —If ye being Evil, know how to give good Gifts unto your Children; how much more shall your Heavenly Father give the Holy Spirit to them who ask him. *1 John* 3. 22. *Whatsoever we ask, we receive of him, because we keep his Commandments and do those Things that are pleasing in his Sight.* Ch. 5. 14, 15.

4. Is not the Testimony of the Scriptures for a particular Providence over the Good;

Good; and the Promise that all Things shall work together for their good who love God, a great Motive to serve God, and practise Religion and Virtue? Yes. Ps. 84. 11. *The Lord is a Sun and Shield—no good will he withhold from them who walk uprightly.* 1 Pet. 3. 13. *Who will harm you, if ye be Followers of that which is Good.*

5. Doth not the Scripture also recommend to us the Consideration of the Excellency and temporal Consequences of Piety and Virtue; and the Deformity, and bad Effects of Vice and Sin in this World, as subordinating Motives to Religion? Yes. Ps. 34. 12. *What Man is he who desireth Life—Let him depart from Evil and do Good, &c.* 1 Tim. 4. 8. Prov. 19. 23. *Isa. 32. 8—17.* 2 Cor. 7. 1. *Sin is filthiness of Flesh and Spirit.* Ps. 107. 17. *Fools are afflicted, &c.* Isa. 3. 10, 11. Isa. 32. 5, 6, 9, 14, &c. 1 Tim. 1. 9, 10. Prov. 1. 31, 32. ch. 13. 15. ch. 18. 14. Job 15. 31—.

If all Men were innocent and duly considerate, might Arguments drawn from the Nature, Reasonableness, and Consequences of Virtue and Piety have much greater Weight with them? Yes. Prov.

12. 26. *The Righteous is more excellent than his Neighbour.* (1)

6. But in the present *corrupt* and *confused* State of the World, are the Motives which are most universally *proper*, and the most *effectual* ones to *deter* Men from Sin, and *persuade* them to Virtue, such as are drawn from a Judgment to come, or from future *Recompences*? Yes. *Eccl.*

12. 14. *God will bring every Work into Judgment.* *Rev. 22. 12.* *Behold, I come quickly, and my Reward is with me, to give to every Man according as his Work shall be.* (2)

What

(1) The Possibility of Virtue; its *Facility*; its *Equity*; the *Necessity* of it; its *Excellency* and *Beauty*; the *Benefit* of it, or its *Tendency* to the Good of the *Universe*, of *Society*, of *single Persons*, are Considerations which shou'd move us to its Practice.

The Scriptures dissuade from Sin by the Consideration of the *Turpitude*, *Folly*, and *Danger* of it.

(2) In Cases where the *good Affections* are weak and insufficient to carry us thro' a virtuous Course — [*And is not this always, or generally the Case in the corrupted State of Mankind?*]

The Belief of future Rewards and Punishments will come in most seasonably to our Aid and Support. — Yet if we are mainly influenced by these external Motives, our Attention will be gradually drawn off from the *intrinsic Beauty* and *Excellency* of *Virtue* —. If a Man's *whole Attention* be fixed upon the Fulness of his Reward, how can you judge him to be any other than *Mercenary* and *Venial*; who by the same Allurements of private Advantage may be hired to be wicked as well

What Representations of the future Blessedness of good Men do the Scriptures give us, borrowed from Things seen and enjoyed at present?

Ans. That Blessedness is represented by every Possession which Men now value, and which contribute to render their Lives easy and delightful; together with the strongest Assurances of certain, and of eternal Injoyment.

What is good, both being to him equally indifferent?

Netel. of Virt. 107, &c.

Conscience is a Sense of Right or Wrong as to our own Inclinations and Actions. Consciousness of Right, and Virtue, or the Approbation of a Man's own Mind, is the sweetest of all Possessions.

The next is the Delight we have in the Love, Esteem, and good Opinion of others; or a Sense of that Reputation and Honour, which usually accompanies virtuous Actions.

Therefore seeing Peace, and Serenity of Mind is the genuine Effect of a Virtuous Life; and seeing Esteem and Reputation is a usual Concomitant of such a Life, we may conclude, "That Virtue, Christian Virtue, is the truest and most substantial Happiness."

Conformably hereto, do not the Scriptures represent Consciousness of Sincerity in God's Service, and of the Divine Approbation, as a considerable Part of the present and future Happiness of religious Men? Yes.

Prov. 14. 14. A good Man is satisfied from himself. 2

Cor. 1. 12. Our Rejoicing is this, the Testimony of our Consciences, that in Simplicity and godly Sincerity we have had our Conversation in the World. 2 Tim. 4. 7, 8. I

have fought a good Fight — Henceforth there is laid up for me a Crown. *Isa. 38. 3.*

What particular Instances can you give?

1. It is represented by a *House*. 2 Cor.

5. 1, 2. *If our earthly House, this Tabernacle, be dissolv'd, we have a Building of God, an House not made with Hands (an unorganized House) eternal in the Heavens.*

And the Inhabitants of it are represented as God's Family. Eph. 3. 15.—

Of whom the whole Family in Heaven and Earth are named. Heb. 3. 6. Whose House are we, if we hold fast the Confidence, and the Rejoycing of the Hope, firm unto the End.

2. It is represented by a *City*. Heb. 11.

16. *God is not ashamed to be called their God, having prepared for them a City.* v. 10. ch. 13. 14. Rev. 21. 10—27. *The Holy Jerusalem, paved with Gold, with Walls great and high. — The Lord God*

Is not this a considerable Motive to Religion and Virtue? Yes. 1 Thess. 4. 18. *Wherefore comfort one another with these Words,*

Are there inexpressible Pleasures and Pain attending the Consciousness of Virtue and Vice, good and ill Actions? Yes.

Is it not probable, that when the Soul is parted from the Body, and the Mind is set free from all bodily incumbrances, we shall have a vastly greater Feeling of these Pleasures or Pain; and that in Proportion as we have been more or less Virtuous or Vicious here in our State of Probation? Yes. Gal. 6. 7. *For whatsoever a Man soweth, that shall he also reap.*

Almighty,

The future Blessedness. 263

Almighty, and the Lamb being the Light thereof. Isa. 60. 11—19.

And faithful Christians are represented as having a Right to become Citizens of this City, and as living in it at last. *Eph.*

2. 19. We are Fellow-Citizens with the Saints. Phil. 3. 20. Our Conversation (or Citizenship) is in Heaven. Rev. 21.

24. 27. The Nations which are saved do walk in the Light of it.

3. It is represented by a Kingdom. *Mat.*

25. 34. Come, ye Blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.

And the Inhabitants of it are describ'd as Kings and Priests unto God. *Rev. 1.*

6. ch. 5. 10.

4. It is represented as a Crown, and the Receivers of it as joyful Conquerors. *Isa.*

25. 10. ch. 51. 11. The Redeemed of the Lord shall come to Zion with everlasting Joy upon their Heads. 1 Cor. 9. 25. An in-

corruptible Crown. 2 Tim. 4. 8. A righ-

teous Crown. Jam. 1. 12. Rev. 2. 10. A Crown of Life. 1 Pet. 5. 4. A Crown of Glory.

5. The future Blessedness of Christians is represented by *Sitting on a Throne.*

Rev. 3. 21. To him who overcometh will I grant to sit with me on my Throne; even as I also overcame, and am sat down with my Father on his Throne.

Note,

Note, These Descriptions, borrowed from earthly Things, import, that Christ will honour and prefer his faithful Servants beyond all Imagination; and will, in Marks of Esteem and Love, exceed their highest Expectations.

6. It is represented by Riches. *Mat.* 19. 21. — *Thou shalt have Treasure in Heaven. Mt.* 6. 20, 21.

7. It is represented by an Inheritance. *1 Pet.* 1. 4. — *To an Inheritance incorruptible, undefiled, and that fadeth not away, reserved in the Heavens for us, who, &c. Acts* 26. 18. *Eph.* 1. 11. 18. *Heb.* 9. 15.

Of this Inheritance good Christians are now Heirs. *Rom.* 8. 17.

8. It is represented by Paradise, and all the Delights of that Garden which was lost by Adam's Transgression. *Lut.* 23. 43. *To Day shalt thou be with me in Paradise. Rev.* 2. 7. *To him who overcometh, will I give to eat of the Tree of Life, which is in the midst of the Paradise of God. Rev.* 22. 1, 2—14.

9. It is represented by such Objects as are most grateful to our Senses; as Light and Musick. *Pf.* 97. 11. *Light is sown for the Righteous. Rev.* 15. 3. *They sing the Song of Moses and of the Lamb.*

What

The future Blessedness. 265

What will be the future Blessedness of good Christians, as to the Body?

It shall be raised up, new fashioned after the Body of Christ; made a spiritual, incorruptible, and glorious Body. 1 Cor.

15. 22. In Christ shall all be made alive.

Rom. 6. 5. If we have been planted together in the Likeness of his Death, we shall be also in the Likeness of his Resurrection.

Phil. 3. 20, 21. The Lord Jesus Christ shall change our vile Body, that it may be fashioned like unto his glorious Body. 1 Cor.

15. 42 — 54. It is raised in Incorruption — in Glory, — in Power, — a spiritual Body, — we shall bear the Image of the Heavenly.

What other general Representations and Descriptions of the future Blessedness of good Christians, do the Scriptures give us?

Ans. They rest from their Labours. Rev. 14. 13.

Their Sorrows are over. Rev. 21. 4. God shall wipe all Tears from their Eyes.

Their Imperfections shall be done away; and their Virtues perfected. Col. 1. 22,

23. If we continue in the Truth, we shall be presented holy, unblameable, and unreprouable in the Sight of the Father. Eph.

5. 27. That he may present it a glorious Church, not having Spot or Wrinkle, but

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that it shou'd be Holy, and without Blemish.

Their Knowledge shall be greatly advanced as to Extent, Clearness, and easiness of Attainment. 1 Cor. 13. 9 — 12. Then shall we see Face to Face (as in a Mirror) — Then shall I know as I am known.

They shall see God and Jesus Christ; and by this Sight be changed into his Likeness. Mat. 5. 8. The Pure in Heart shall see God. 1 John 3. 2. It doth not yet appear what we shall be; but we know, that when he shall appear, we shall be like him, for we shall see him as he is.

They shall have the Honour — of Appearing with Christ. Col. 3. 4. When Christ, who is our Life, shall appear, then shall ye also appear with him in Glory.

— Of being owned and approved by him as his faithful Servants. Rev. 3. 5. He shall be clothed in white Raiment, — and I will confess his Name before my Father, and before his Angels. Mat. 25. 21.

— Of being received by him with all Marks of Respect and Affection. Luk. 12. 37. Blessed are those Servants, whom the Lord, when he cometh, shall find Watching. He shall gird Himself, and make them sit down to Meat, and come forth to serve them.

Lastly,

The future Blessedness. 267

Lastly, They shall have the Satisfaction, Pleasure and Joy, that ariseth from their Perfection in Virtue; from the Remembrance of their good Works; from their Victory over all Enemies and Dangers; from the wisest, most honourable and best Company; from the Approbation of their Lord; from Freedom from all Evil, and the Injoyment of all Good; from all their Honours and Rewards; and the Assurance of the eternal Duration of their whole Happiness. Ps. 17. 15. *I shall be satisfied, when I awake, in thy Likeness.* Rev. 14. 13. *Their Works shall follow them.* 1 Cor. 15. 54—58. *O Death! Where is thy Sting? O Grave! Where is thy Victory?* Heb. 12. 22, 23. *We are come unto the City of the living God; — to an innumerable Company of Angels — to the Spirits of just Men made perfect.* Mat. 8. 11. John 17. 24. *I will, that they also, whom thou hast given me, be with me where I am, that they may behold my Glory, which thou hast given me.* John 12. 26. ch. 14. 3—6. Mat. 25. 20, 23. *Well done, good and faithful Servant, thou hast been faithful over a few Things; now I will make thee Ruler over many Things; enter thou into the Joy of thy Lord.* Rev. 7. 14, 17. *These are they who are come out of great Tribulation — They shall Hunger no more, neither Thirst*
X 2
any

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any more; neither shall the Sun light on them, nor any Heat. Rev. 21. 7. He who overcometh shall inherit all Things; I will be his God, and he shall be my Son. Col. 3. 4. Then shall we appear before him in Glory. Mat. 13. 42. Then shall the Righteous shine forth as the Sun in the Kingdom of their Father. Dan. 12. 3. Ps. 16. 11. In thy Presence there is Fulness of Joy: At thy Right-Hand are Pleasures for evermore. Jude 24. He will present you Faultless before the Presence of his Glory with exceeding Joy. 1 Thess. 4. 18. So shall we be ever with the Lord: Wherefore comfort one another (or comfort your selves) with these Words *

* Will good Christians shine in future Honours and Preferments, according to their differing Degrees of religious Wisdom, Virtue, and Usefulness, while on Earth? Yes. Dan 12. 3. They who are wise, shall shine as the Brightness of the Firmament; and they will turn many to Righteousness, as the Stars for ever and ever. Luk. 19. 17, 19. Have thou Authority over ten Cities. Thou, over five Cities. 1 Cor. 15. 41, 42. There is one Glory of the Sun, another Glory of the Moon, another Glory of the Stars: And one Star differeth from another Star in Glory: So also in the Resurrection of the Dead. Rev. 2. 33. I will give unto every one of you according to your Works,

It is *reasonable* in it self, (consistent with the Nature of Things) or is it *possible* under a divine Monarchy, that Virtue and Piety, practised with Self-denial and Sufferings, shou'd go finally unrewarded? No. *Job. 33. 29. The Lord will render to every Man his Righteousness and his Faithfulness. Gen. 18. 26. Heb. 6. 10. God is not Unrighteous to forget your Labours of Love.*

Is it not then *Lawful*, and also a *Duty* to look at these unseen Rewards, as Motives of Holiness? Yes. *Heb. 12. 3. Looking unto Jesus, who, for the joys set before him, endured the Cross, &c. 2 Cor. 4. 18. While we look—at Things unseen and eternal — Heb. 11. 26. He had Respect unto the Recompence of Reward.*

now and I determined against it. you have my Heart already. Nor even that, you shall not want my Heart, as that is the Publication of it turns on such an Effort for the Performance, much Service. Tho', since all, I have Name of so obnoxious a Person do you expedient; nor, I doubt, would the too to my self that renders it not to commendation, I have a particular Re-

THE late pious and learned Mr. Grove, having read over the foregoing Catechisms in Manuscript, sent the Author several judicious Remarks upon them, which he concludes in the manner following.

“ As to setting my Name to the Re-
 “ commendation, I have a particular Rea-
 “ son to my self that renders it not so
 “ expedient; nor, I doubt, would the
 “ Name of so obnoxious a Person do you
 “ much Service. Tho’, after all, I have
 “ such an Esteem for the Performance,
 “ that if the Publication of it turns on
 “ that, you shall not want my *Hand*, as
 “ you have my *Heart* already. Nor even
 “ now am I determined against it.

“ With

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“ With my best Wishes of your Use-
“ fulness and Prosperity, and Success in
“ this and every other good Design,

I am, Revd. Sir,

Your most Affectionate Brother,

and Humble Servant,

Taunton, Jan. 23.

1737-8.

Henry Grove.

I concur with Mr. Grove, and the o-
ther Brethren, in approving and recom-
mending these Carechisms.

Thomas Amory.



H. E. R.

Advertisement.

THE two first Catechisms are printed by themselves, under this Title, *The Christian Child's First and Second Catechisms.* [Price Three-pence.]

These Catechisms being printed in a smaller Letter than was at first intended, and thereby drawn into a less Compass; Room is left for adding the *Assemblies shorter Catechism, revised and fitted for general Use*; which we judge will be Acceptable to the Subscribers; and which we have had Leave to Print both from the principal Author, since deceased; and from the Bookseller, and in which are made a few other Alterations.



T H E

THE
ASSEMBLY's
Shorter Catechism
REVISED,

And render'd

Fitter for General USE.



Printed in the Y E A R. 1738.

THE
ASSEMBLY'S
Shorter Catechism
REVISED

Errors to be corrected with a Pen.

Page 27, l. 26, 27, r. Opinions, Sets. p. 31, l. 19.
r. Catechetical.

Page 4, l. 15, r. made.

In the First Catechism read the Texts in the Notes in *Italian*, as also those Words, heartily willing, cannot, will not, carnal Mind, p. 54, 55, 56, 57. p. 46, l. 10, r. and speak. p. 53, l. 9, blot out the (6) l. 21, no Crotchets. p. 73, l. 3. r. 586. l. 10, r. and to. p. 92, r. the Texts in the Notes in *Italian*. p. 97, l. 10, r. just and. p. 123, l. 13, blot out the Comma. p. 213, l. 9. r. The. p. 237, l. 11, r. his. p. 260, Notes, l. 11, no Break. p. 293, l. 9, r. know: p. 299, l. 29, r. usually. p. 313, l. last. r. Parity. p. 316, l. last, r. the. p. 318 l. 20, r. Good. p. 319, l. 7, r. Name p. 321, after l. 16, add *James* 4. 1. and *Prov.* 31. 4, 5. at Large. p. 324, l. 1, r. 1 *Job* in the same l. r. Man. l. 3. r. for our. l. 29. r. with. p. 327, l. 7, r. brake.



THE PREFACE.

ALthough the Shorter Catechism, drawn up by the *Westminster* Divines, has been deservedly esteem'd a most excellent Work, with Respect to Fulness and Method; yet the Authors of it never pretended to infallibility: and 'tis hoped that none are so weak as to think they were inspir'd, or to suppose that we are bound to believe as they did, any further than we can perceive that their Sentiments are supported by substantial Proofs: Especially, since the Lord Jesus Christ hath commanded us to call no Man Master or Father upon Earth*: They could not have Dominion over the Faith of any †. There is Room for supposing that they were influenced by the Prejudices of Education as well as other Men: And their Zeal against the Arrogance of the Papists, as to

* See Mat. 23. 8, 9, 10. † 2 Cor. 1. 24.

the Merit of good Works, seems plainly to have led them into the contrary Extreme, and to have occasion'd their expressing themselves so incautiously, that their Readers might be tempted to think, they believ'd all the Actions of Men to come from God's absolute Decree as the Cause ; that the Followers of Jesus are but passive in their Religion, and are hardly to be term'd Free-Agents whilst discharging their Duty. If searching the Scriptures daily, to see whether the Apostles Doctrines were true, was a rational and noble Practice *: our using the like Methods with Regard to uninspired Men, and their Principles, must be much more reasonable and necessary.

'Tis now generally thought that the Religious Principles set forth in the Bible, have been better understood in this present Age (through the free and diligent Searches of the Learned) than they had been in any since the primitive Times. As there are still farther Advances made in critical Learning, and by the later Annotati-

ons on the Scripture great Improvements are made upon those that went before; no considerate Person can reasonably think, that in ninety Years space Men of Letters and Study should see no Cause for giving such Accounts of the Doctrines of Revelation, as would some way or other vary from what had been taught before that Period; especially, considering that the Teachers of Christianity in this Nation had been no very long while out of Antichristian Darkness, how much of their Time had been taken up in defending the Reformation against the Romanists, (as well as in their ordinary ministerial Work) and how little they had left for thoroughly studying the inferior Points of Gospel Divinity.

It cannot be said that the Assembly in this Catechism have given no Interpretation of Scripture that has met with Dislike from modest, impartial, pious, and learned Enquirers of all Denominations: Nor can it be denied that in this Performance they have conveyed such a Scheme of Principles (with Regard to abstruse Points

Y

of

of Doctrine) as many have thought, in its Consequences, to weaken the Obligations to practical Religion: A Scheme which, upon this, as well as other Accounts, is not approved of, *throughout*, by a great Majority of the Ministers of our Time. Such a Catechism therefore may bring great Difficulties upon several conscientious Men that might be called to teach it, be offensive to many of the most intelligent Hearers, and, perhaps, be attended with ill Consequences to those that learn it, when in riper Years they come to converse with the more judicious part of Mankind, and read the Writings of the most able and rational of our modern Divines.

The Design in what follows is, by a few Alterations, to have the Catechism framed in such a Manner, as that several Controversies, which don't concern Things absolutely necessary to Salvation, may be past by; that the Use of it may be scrupled by none, or by as few as possible: and yet that the Assembly's Method, and Language too, may be continued, as far as the Case would well admit. 'Tis

'Tis hoped that the Reader will here find some Points of Doctrine set in a clearer Light; that some Considerations are added, which were worthy of Notice, but had hitherto been omitted: And that some better Proofs are offer'd for the Support of several Answers, which are not propos'd to be changed in the least.

The great Mr. *Baxter* was not perfectly pleased with every Thing in this Catechism*. The worthy Dr. *Cotton Mather* found Fault with it, as not taking in all the Particulars which ought to have been mentioned in a Work of this Nature†. And the ingenious Dr. *Watts* makes the like Complaint, and also intimates as if it did not express every thing in such a Manner as might have been wish'd||. Our Brethren who adhere to the Antipedobaptist Opinions have made such Changes and Additions as were necessary to reconcile it with their peculiar

* See the Narrative of his Life, &c. Fol. p. 73.

† See his Directions for a Candidate of the Ministry, p. 108.

|| Dr. *Watts's* Collection of Catechisms, p. 126, 147. As also in the Dedication, and Introductory Discourse.

Sentiments. And should not an Attempt to render it more Catholick, and fitter for general Use, by some few Alterations, be reckon'd adviseable, and kindly received?

The obstinate rejecting of Alterations in Constitutions, and Composures, that are meerly humane, has been justly complain'd of in those of the Church of *Rome*, and others, as tending to nurse up Superstition, to hinder impartial Enquiry, and obstruct the most valuable Improvements; for which Reason, Changes for the better will always meet with Esteem from the honest-minded, and wiser Part of the World: And whether this be not of that Sort, is humbly submitted to the Consideration of all that will take the Pains to examine it.

May the God of all Wisdom and Grace, mercifully vouchsafe to lead us into all Truth, and to favour this well-meant Endeavour with his Blessing, that it may prove of good Use, for the promoting of Knowledge, Faith, Charity, and universal Christian Obedience.

THE
ASSEMBLY'S

Shorter Catechism

Revised, &c.

QUESTION I.

WHAT is the chief End of Man?

Ans. Man's chief End is to glorify God *a*, and to enjoy him for ever *b*.

a 1 Cor. 10. 31. Whether therefore ye eat or drink, or whatsoever ye do, do all to the Glory of God.

b Psal. 73. 25. Whom have I in Heaven but thee? And there is none upon Earth that I desire besides thee.
26. My Flesh and my Heart faileth, but God is the Strength of my Heart, and my Portion for ever.

2. [Q. What Rule hath God given to direct Mankind how they may glorify and enjoy him?

Y 3

Ans.

Ans. The Word of God (which is contained in the Scriptures of the Old and New Testament *e*) is the only sufficient Rule *d*, to direct Mankind how they may glorify and enjoy him *e*.

b 2 *Pet.* 1. 21. The Prophecie came not in old Time. by the Will of Man: but holy Men of God spake as they were moved by the Holy Ghost.

2 *Pet.* 3. 15, 16. Even as our beloved Brother Paul also hath written unto you, as also in all his *Epistles*—which they that are unlearned and unstable do wrest, as they do also the *other Scriptures*.

1 *Thef.* 2. 13. Ye received it not as the Word of Men, but (as it is in Truth) the Word of God.

d 2 *Tim.* 3. 15. From a Child thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation.

e *Psal.* 147. 19, 20. He sheweth his Word unto Jacob, his Statutes, and his Judgments unto Israel. He hath not dealt so with any Nation.

3. [Q. *What do the Scriptures principally teach?*

Ans. The Scriptures principally teach what Man is to believe concerning God, and what Duty God requires of Man *f*.

f 2 *Tim.* 3. 16. All Scripture—is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness.

4. [Q. *Who is God?*

Ans. God is a Spirit *g*, infinite *h*, eternal *i*, unchangeable *k*, in his Being *l*, Wisdom,

Wisdom, Power *m*, Holiness *n*, Justice,
Goodness and Truth *o*.

g John 4. 24. God is a Spirit, and they that wor-
ship him, must worship him in Spirit and in Truth.

b Job 11. 7. Canst thou by searching find out God?
Canst thou find out the Almighty to Perfection?

i Psal. 90. 2. From everlasting, to everlasting, thou
art God?

k Jam. 1. 17. The Father of Lights, with whom
is no Variableness, neither shadow of Turning.

l Exod. 3. 14. And God said unto *Moses*, I am that
I am; and he said, thus shalt thou say unto the Chil-
dren of *Israel*, I AM hath sent me unto you.

m Psal. 147. 5. Great is our Lord, and of great
Power his Understanding is infinite.

n Rev. 4. 8. Holy, Holy, Holy, Lord God Al-
mighty, which was, and is, and is to come.

o Exod. 34. 6, 7. The Lord, the Lord God, mer-
ciful, and gracious, long suffering, and abundant in
Goodness and Truth. Keeping Mercy for Thousands;
forgiving Iniquity, and Transgression, and Sin, and
that will by no means clear the Guilty.

5. [Q. Are there more Gods than one?

Ans. There is but one only *p*, the liv-
ing and true God *q*.

p Deut. 6. 4. Hear, O *Israel*, the Lord our God
is one Lord.

q Jer. 10. 10. But the Lord is the true God, he is
the living God, and everlasting King.

6. [Q. Do not the Scriptures give us an
account of more divine Persons than one?

Ans.

Ans. The Scriptures give an Account of Father, Son, and Holy Ghost, and that this Holy Trinity were entirely united in compleating the most glorious of all God's Works.

* *Mat.* 28. 19. Go ye therefore and Disciple * all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

* *1 Cor.* 12. 4, 5, 6. There are Diversities of Gifts, but the same Spirit; and there are Differences of Administrations, but the same Lord; and there are Diversities of Operations, but it is the same God, which worketh all in all.

7. [Q. *What are the Decrees of God?*]

Ans. His eternal Purpose, to do what ever he does in Time*.

* *Eph.* 1. 9, 11. Who worketh all Things after the Counsel of his own Will.

8. [Q. *How doth God execute his Decrees?*]

Ans. In the Works of Creation and Providence.

* *Nebem.* 9. 6. Thou art Lord alone, thou hast made Heaven, the Heaven of Heavens with all their Host, the Earth with all Things that are therein, and thou preservest them all.

Act. 17. 24. God who made the World and all Things therein, seeing that he is Lord of Heaven and Earth.

Rev.

Rev. 4. 11. Thou hast created all Things, and for thy pleasure they are, and were created.

9. [Q. *What is the Work of Creation?*

Ans. The Work of Creation is God's making all Things *z* of Nothing, by the Word of his Power *w*, and particularly this World of ours out of a confused Mass in the Space of six Days, and all very good *x*.

u Gen. 1. 1. In the Beginning God created the Heaven and the Earth.

w Heb. 11. 3. Through Faith we understand that the Worlds were framed by the Word of God, so that Things which are seen were not made of Things which do appear.

x Gen. 1. 31. And God saw every Thing that he had made, and behold it was very good; and the Evening and the Morning were the sixth Day.

10. [Q. *How did God create Man?*

Ans. God created Man, Male and Female, after his own Image *y*, in Knowledge, Righteousness, and Holiness *z*, with Dominion over the Creatures *a*.

y Gen. 1. 27. So God created Man in his own Image, in the Image of God created he him, Male and Female created he them.

z Col. 3. 10. And have put on the new Man, which is renewed in Knowledge, after the Image of him that created him.

Ep. 4. 24. And that ye put on the new Man which after God is created in Righteousness and true Holiness.

a Psal.

a Psal. 8. 6. Thou madest him to have Dominion over the Works of thy Hands; thou hast put all Things under his Feet.

11. [Q. *What are God's Works of Providence?*]

Ans. God's Works of Providence are his most holy *b*, wise *c*, and powerful preserving and governing all his Creatures, and all their Actions *d*.

b Psal. 145. 17. The Lord is righteous in all his Ways, and holy in all his Works.

c Isa. 28. 29. This also cometh forth from the Lord of Hosts, which is wonderful in counsel, and excellent in Working.

a Heb. 1. 3. Upholding all Things by the Word of his Power.

Psal. 103. 19. His Kingdom ruleth over all.

Mat. 10. 29. Are not two Sparrows sold for a Farthing? And one of them shall not fall on the Ground without your Father.

Prov. 16. 19. A Man's Heart deviseth his Way, but the Lord directeth his Steps.

12. [Q. *How did God deal with Man, when he created him?*]

Ans. When God created Man, he gave him a Prospect of Happiness, and continual Life if he proved obedient *e*; and did, for the Trial of his Obedience, forbid him to eat of the Tree of Knowledge of Good and Evil, upon pain of Death *f*.

Gen. 1. 28. And God blessed them.

Gen. 2. 9. And out of the Ground made the Lord God to grow—the Tree of Life—in the midst of the Garden.

Gal. 3. 12. And the Law (of *Moses* and consequently that given to *Adam*) is not of Faith, but the Man that doth them, shall live in them.

f Gen. 2. 17. But of the Tree of Knowledge of Good and Evil, thou shalt not eat of it; for in the Day that thou eatest thereof, thou shalt surely die.

13. [Q. *Did our first Parents continue in the Estate wherein they were created?*

Ans. Our first Parents being left to the Freedom of their own Will, fell from the Estate wherein they were created by sinning against God g.

g Rom. 5. 14. Over them that had not sinned after the Similitude of *Adam's* Transgression.

i Tim. 2. 14. The Woman being deceived was in the Transgression.

Ecclesi. 7. 29. God hath made Man upright, but they have sought out many Inventions.

14. [Q. *What is Sin?*

Ans. Sin is any voluntary want of Conformity to, or Transgression of, the Law of God b.

b i John 3. 4. Whosoever committeth Sin transgresseth also the Law; for Sin is the Transgression of the Law.

15. [Q. *What was the Sin whereby our first*

first Parents fell from the Estate wherein they were created?

Ans. The Sin whereby our first Parents fell from the Estate wherein they were created, was their eating the forbidden Fruit *i.*

i Gen. 3. 6, 7, 8. And when the Woman saw that the Tree was good for Food, and that it was pleasant to the Eyes, and a Tree to be desired to make one Wife; she took of the Fruit thereof, and did eat, and gave also to her Husband with her, and he did eat. And the Eyes of them both were opened, and they knew that they were naked———And Adam and his Wife hid themselves from the Presence of the Lord God, amongst the Trees of the Garden.

16. [Q. Did all Mankind fall through Adam's first Transgression?

Ans. Adam being the Head and Father of Mankind *k*, all who descended from him by ordinary Generation, fell with him through his first Transgression *l.*

k 1 Cor. 15. 45. The first Man Adam.

Gen. 1. 28. And God said unto them, be fruitful and multiply, and replenish the Earth.

1 Rom. 5. 18. By the Offence of one, Judgment came upon all Men to Condemnation.

17. [Q. Into what Estate did the Fall bring Mankind?

Ans.

Ans. The Fall brought Mankind into an Estate of Sin, and Misery *m*,

m Rom. 5. 12. By one Man Sin entered into the World, and Death by Sin.

18. [Q. How did the Fall bring Mankind into a State of Sin?

Ans. The Fall brought Mankind into a State of Sin, as in Consequence of the Fall, Men were born with less perfect Constitutions than *Adam* was created with, were more liable to do Evil, and less able and disposed to do Good *n*, which became an unhappy Inlet to actual Transgressions • and Habits of Wickedness *p*.

n Job 14. 4. Who can bring a clean Thing out of an unclean?

o James 1. 15. When Lust hath conceived, it bringeth forth Sin.

p Rom. 7. 23. I see another Law in my Member, warring against the Law of my Mind, and bringing me into Captivity to the Law of Sin.

19. [Q. How did the Fall bring Mankind into a State of Misery?

Ans. The Fall brought Mankind into a State of Misery, in subjecting them to Mortality, with the Diseases and Pains attending it *q*, and as it gave Advantage to Temptations *r*, by yielding to which, they lost Communion with God *s*, and

Z

were

were made liable to farther Calamities in this Life *r*, and to eternal Misery as the Consequence of all *u*.

q 1 Cor. 15. 22. As in *Adam* all die.

Job 5. 7. Man is born unto Trouble as the Sparks fly upward.

r James 1. 14. But every Man is tempted, when he is drawn away of his own Lust, and enticed.

s 1 John 1. 6. If we say we have Fellowship with him, and walk in Darkness, we lie, and do not the Truth.

t Lam. 2. 39. Wherefore doth a living Man complain, a Man for the Punishment of his Sins?

u James 1. 15. And Sin when it is finished, bringeth forth Death.

Matt. 25. 46. And these shall go away into everlasting Punishment.

20. [Q. Did God leave Mankind to perish in this Estate of Sin, and Misery?

Ans. God having, out of his meer good Pleasure purposed from Eternity to shew special Favour to Mankind *w*, did enter into a Covenant of Grace to deliver them out of a State of Sin, and Misery, and to bring them into an Estate of Salvation by a Redeemer *x*

w 1 Pet. 1. 19, 20. With the precious Blood of Christ, as of a Lamb without Blemish and without Spot: — foreordained before the Foundation of the World.

x Gen. 3. 15. Her Seed — shall bruise thy Head.

Gen.

Gen. 26. 4. And in thy Seed shall all the Nations of the Earth be blessed.

John 3. 16. God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life.

21. [Q. *Who is the Redeemer of Mankind?*]

Ans. The only Redeemer of Mankind is the Lord Jesus Christ *y*, who being the eternal Son of God *z*, assumed the humane Nature, or became Man *a*, and so was, and continues to be, both God and Man *b*, perfectly qualified to be a proper and all-sufficient Saviour *c*.

y *1 Tim.* 2. 5, 6. For there is one God, and one Mediator between God and Man, the Man Christ Jesus, who gave himself a Ransom for all.

z *John* 1. 18. The only begotten Son, which is in the Bosom of the Father.

John 17. 5. The Glory which I had with thee before the World was.

a *John* 1. 14. The Word was made Flesh and dwelt among us.

b *Rom.* 9. 5. Whose are the Fathers, and of whom, as concerning the Flesh, Christ came, who is over all, God blessed for evermore.

c *Heb.* 7. 25. He is also able to save them to the uttermost, that come unto God by him.

22. [Q. *Was the Body of Christ produced in the same Manner with the Bodies of other Men?*]

Ans. The Body of Christ was produced in a very different Manner from those of other Men, being conceived by the Power of the Holy Ghost, in the Womb of the Virgin *Mary d*, and born of her, so as to be no way an Occasion of the least Defilement or Sin *e*.

d Matt. 1. 20. The Angel of the Lord appeared unto him in a Dream, saying, *Joseph* thou Son of *David*, fear not to take unto thee *Mary* thy Wife, for that which is conceived in her is of the Holy Ghost.

e Luke 1. 35. That holy Thing, which shall be born of thee, shall be called the Son of God.

23. [Q. *What Offices doth Christ execute as our Redeemer?*]

Ans. Christ, as our Redeemer, executeth the Offices of a Prophet *f*, of a Priest *g*, and of a King *h*, in his Estate of Humiliation and Exaltation.

f Acts 3. 22. *Moses* truly said unto the Fathers, a Prophet shall the Lord your God raise up unto you of your Brethren, like unto me; him shall ye hear in all Things whatsoever he shall say unto you.

g Heb. 5. 6. Thou art a Priest for ever, after the Order of *Melchisedec*.

h Psal. 2. 6. Yet have I set my King upon my holy Hill of *Zion*.

24. [Q. *How did Christ execute the Office of a Prophet?*]

Ans.

Ans. Christ executeth the Office of a Prophet in revealing to us *i*, by his Word *k*, Example *l*, and Spirit *m*, the Will of God for our Salvation.

i *John* 8. 18. No Man hath seen God at any Time; the only begotten Son, which is in the Bosom of the Father, he hath declared him.

k *John* 1. 31, 32. If ye continue in my Word, then are ye my Disciples indeed, and ye shall have the Truth.

l *Pet.* 2. 21. Leaving us an Example, that we should follow his Steps.

m *John* 4. 26. The Comforter which is the Holy Ghost; whom the Father will send in my Name, he shall teach you all Things.

25.] *Q.* How doth Christ execute the Office of a Priest?

Ans. Christ executeth the Office of a Priest in his once offering himself a Sacrifice to satisfy for our Sins *n*, and reconcile us to God *o*, and in making continual Intercession for us *p*.

n *Ephes.* 5. 2. Christ also hath loved us, and given himself for us, an Offering and a Sacrifice to God, for a sweet smelling Savour.

o *Heb.* 2. 17. In all Things it behoved him to be made like unto his Brethren, that he might be a merciful and faithful High-Priest, in Things pertaining to God, to make Reconciliation for the Sins of the People.

p *Heb.* 7. 25. He ever liveth to make Intercession for them.

26. [Q. How doth Christ execute the Office of a King?

Ans. Christ executeth the Office of a King, in subduing us to himself *q*, in ruling and defending, and rewarding *r* us, in restraining and conquering all his and our Enemies *s*.

q *Psal.* 110. 3. Thy People shall be willing in the Day of thy Power.

r *Matth.* 28. 18, 20. All Power is given unto me in Heaven, and in Earth, — and lo I am with you always to the End of the World.

s *Matt.* 25. 34. Then shall the King say unto them on his right hand, Come, ye Blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.

s *1 Cor.* 15. 25. For he must reign till he hath put all Enemies under his Feet.

27. [Q. Wherein did Christ's Humiliation consist?

Ans. Christ's Humiliation consisted in his being born, and that in a low Condition *t*, made under the Law *u*, subject to the Infirmities and Miseries of this Life, abused by Men *w*, tempted by the Devil *x* deserted of God for a Season *y*, dying on the Cross *z*, being buried, and continuing under the Power of Death for a Time *a*.

Luke

a Luke 2. 7. And she brought forth her first born Son, and wrapped him in Swaddling-clothes, and laid him in a Manger.

b Gal. 4. 4. God sent forth his Son, made of a Woman, made under the Law.

c Isa. 53. 3. He is despised and rejected of Men, a Man of Sorrows, and acquainted with Grief.

d Luke 2. 4. Being forty Days tempted of the Devil.

e Matt. 27. 46. And about the ninth Hour, Jesus cried with a loud Voice, my God, my God, why hast thou forsaken me.

f Phil. 2. 8. He humbled himself, and became obedient to Death, even the Death of the Cross.

g Matt. 12. 40. As *Jonas* was three Days and three Nights in the Whale's Belly, so shall the Son of Man be three Days and three Nights in the Heart of the Earth.

28. [Q. *Wherein consisteth Christ's Exaltation?*

Ans. Christ's Exaltation consisteth in his rising again from the Dead on the third Day *b*, ascending into Heaven, sitting at the right Hand of God the Father *c*, having the Kingdom over all *d*, conferring the Holy Ghost on his Followers *e*, and in coming to judge the World at the last Day *f*.

b 1 Cor. 15. 4. And that he was buried, and that he rose again the third Day, according to the Scriptures.

c Mark 16. 19. So then after the Lord had spoken unto them, he was received up into Heaven, and sat on the Right Hand of God.

d Ephes.

d Ephes. 1. 20, 21, 22. He set him at his own right Hand in the heavenly Places, far above all Principalities and Powers, and Might, and Dominion — and hath put all Things under his Feet, and given him to be Head over all Things to the Church.

e Acts 2. 33. Therefore being by the right Hand of God exalted, and having received of the Father the Promise of the Holy Ghost, he hath shed forth this which you now see and hear.

f Gal. 3. 14. That the Blessing of *Abraham* might come on the *Gentiles* through Jesus Christ; that we might receive the Promise of the Spirit through Faith.

g Acts 17. 31. Because he hath appointed a Day in the which he will judge the World in Righteousness, by that Man whom he hath ordained; whereof he hath given Assurance to all Men, in that he hath raised him from the Dead.

29. [Q. *How doth God prepare and qualify us for the Blessings of Redemption, purchased for us by Christ?*

Ans. He doth it by giving his holy Spirit to assist us in turning to him *g*, and to enable us to attain that Faith which unites us to Christ *b*, in our effectual Calling *i*.

g Tit. 3. 5. According to his Mercy he saved us, by the — Renewing of the Holy Ghost.

Jer. 31. 18. Turn thou me, and I shall be turned.

b 2 Thes. 1. 11. We pray also for you, that our God would — fulfil — the Work of Faith with Power.

i Eph. 3. 17. That Christ may dwell in your Hearts by Faith.

1 Cor. 1. 9. God is faithful, by whom ye were called into the Fellowship of his Son Jesus Christ.

30. [Q.

30. [Q. *What is effectual Calling?*

Ans. Effectual Calling is the Work of God's Spirit *k*, by which, in Concurrence with his Word *l*, and Providence *m*, and our own sincere Endeavours *q*, he so convinceth us of our Sin and Misery *n*, and enlightens our Minds in the Knowledge of Christ *o*, and renews our Wills *p*, as to persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel *q*.

k 2 Cor. 3. 9. Forasmuch as ye are manifestly declared to be the Epistle of Christ, ministred by us, written not with Ink, but with the Spirit of the living God.

l 1 Cor. 4. 15. For in Christ Jesus I have begotten you through the Gospel.

m Rom. 2. 4. The Goodness of God leadeth thee to Repentance.

n Job 36. 8, 9, 10. If they be bound in Fetters, and holden in the Cords of Affliction, then he sheweth them their Work, and their Transgressions, that they have exceeded; he openeth also their Ear to Discipline, and commandeth that they return from Iniquity.

o Acts 2. 37. Now when they heard this, they were pricked in their Hearts, and said unto Peter, and to the rest of the Apostles, Men and Brethren, what shall we do?

p Acts 26. 18. To open their Eyes, and to turn them from Darkness unto Light, and from the Power of Satan unto God.

q Ezek. 36. 26. I will take away the stony Heart out of your Flesh, and I will give you an Heart of Flesh.

q Phil. 2. 12, 13. Work out your own Salvation with fear and trembling; for it is God which worketh in you, both to will and do of his good Pleasure.

31. [Q.

31. [Q. *What Benefits do they that are effectually called partake of in this Life?*

Ans. They that are effectually called do in this Life partake of Justification *r*, Adoption *s*, and Sanctification *t*, and the several Benefits which in this Life do either accompany, or flow from them.

r Gal. 3. 24. The Law is our School Master to bring us unto Christ, that we might be justified by Faith.

s Gal. 4. 5. That we might receive the Adoption of Sons.

t 1 Cor. 1. 3. Of him are ye in Christ Jesus, who of God is made unto us — Sanctification.

32. [Q. *What is Justification?*

Ans. Justification is that Act of the free Grace, or Favour of God, wherein he pardoneth all our Sins *u*, and accepteth us as Righteous in his Sight *w*, through Jesus Christ *x*, upon our believing in him *z*.

u AB. 13. 38, 39. Through this Man is preached unto you the Forgiveness of Sins: and by him all that believe are justified from all Things.

w 2 Cor. 5. 21. For he hath made him to be a Sin

z As in the Original. offering *z* for us, who knew no Sin; that we might be made the Righteousness of God in him.

x Rom. 3. 24. Being justified freely by his Grace, through the Redemption that is in Jesus Christ.

z Rom. 4. 5. Faith is counted for Righteousness: *Ch. 5. 1.* Being justified by Faith.

33. [Q

33. [Q. *What is Adoption?*

Ans. Adoption is that Act of God's free Grace *y*, whereby we are received into the Number, and have a Right to all the Privileges, of the Sons of God *z*.

y 1 *John* 3. 1. Behold what Manner of Love the Father hath bestowed upon us, that we should be called the Sons of God.

z *John* 1. 12. As many as received him to them gave he Power to become Sons of God, even to them that believe on his Name.

Rom. 8. 17. And if Children, then Heirs, Heirs of God, and joint Heirs with Christ.

34. [Q. *What is Sanctification?*

Ans. Sanctification is the Work of God's Spirit *a*, whereby we are renewed in the whole Man, after the Image of God *b*, and are enabled more and more to die unto Sin, and live unto Righteousness *c*.

a 2 *Thess.* 2. 13. Through Sanctification of the Spirit.

b *Eph.* 4. 24. And that ye put on the new Man, which after God is created in Righteousness and true Holiness,

c *Rom.* 6. 11. Likewise reckon ye also yourselves to be dead indeed unto Sin, but alive unto God through Jesus Christ.

35. [Q. *What are the Benefits which in this Life do usually accompany, or flow from, Justification, Adoption, and Sanctification?*

Ans.

Ans. The Benefits which in this Life do usually accompany or flow from Justification, Adoption, and Sanctification, are the special Guidance and Care of Providence *d*, the Guardianship of Angels *e*, Assurance of God's Love, Peace of Conscience, Joy in the Holy Ghost *f*, Increase of Grace *g*, and Strength to persevere unto the End *h*.

d Rom. 8. 29. And we know that all Things work together for Good to them that love God.

e Heb. 1. 14. Are they not all ministering Spirits, sent forth to minister for them who should be Heirs of Salvation?

f Rom. 5. 1, 2, 5. Being justified by Faith, we have Peace with God through our Lord Jesus Christ. By whom also we have Access by Faith into this Grace wherein we stand, and rejoice in Hope of the Glory of God. And Hope maketh not ashamed, because the Love of God is shed abroad in our Hearts by the Holy Ghost which is given unto us.

g Prov. 4. 18. The Path of the Just is as the shining Light, that shineth more and more unto the perfect Day.

h 1 Pet. 1. 5. Who are kept by the Power of God, through Faith unto Salvation.

36. [Q. *What Benefits do the Faithful receive from Christ at Death?*

Ans. The Souls of the Faithful are at their Death made perfect in Holiness *i*, and do immediately pass into a State of Rest and Peace *k*, in the Presence of Christ,

Christ their Bodies resting in their Graves
l, until the Resurrection m.

i *Heb.* 12. 23. And to the Spirits of just Men made perfect.

k *Isa.* 57. 2. He shall enter into Peace.

Rev. 14. 13. They shall rest from their Labours.

Phil. 1. 23. Having a Desire to depart, and to be with Christ.

2 *Cor.* 5. 8. Willing rather to be absent from the Body, and to be present with the Lord.

l i *Thess.* 4. 14. Them also which sleep in Jesus will God bring with him.

m 2 *Cor.* 4. 14. He which raised up the Lord Jesus, shall raise up us also by Jesus.

37. [Q. *What Benefits do the Faithful receive from Christ at the Resurrection?*

Ans. At the Resurrection, the Faithful being raised up in Glory n, shall be openly acknowledged and acquitted in the Day of Judgment o, and made perfectly blessed in the full Enjoyment of God to all Eternity p.

n i *Cor.* 15. 43. It is sown in Dishonour: it is raised in Glory.

o *Mat.* 10. 32. Whosoever therefore shall confess me before Men, him will I also confess before my Father which is in Heaven.

p *Mat.* 5. 8. Blessed are the Pure in Heart, for they shall see God.

Psal. 16. 11. In thy Presence is Fulness of Joy, at thy Right Hand there are Pleasures for evermore.

38. [Q. *What is the Duty which God requireth of Man?*

Ans. The Duty which God requireth of Man is Obedience to his Laws *q.*

q *Mat.* 7. 21. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven: but he that doth the Will of my Father which is in Heaven.

39. [Q. *What is the first and universal Law, which God has given to Man for the Rule of his Obedience?*

Ans. The first and universal Law, which God has given to Man for the Rule of his Obedience, is the Law of Nature, commonly called the moral Law *r.*

r *Rom.* 2. 14, 15. For when the *Gentiles* which have not the Law, do by Nature the Things contained in the Law; these having not the Law, are a Law unto themselves; which shew the Work of the Law written in their Hearts,

40. [Q. *Where is the moral Law summarily comprehended?*

Ans. The moral Law is summarily comprehended in the ten Commandments *s.*

s *Deut.* 10. 4. And he wrote on the Tables, according to the first writing, the ten Commandments.

41. [Q. *What is the Sum of the ten Commandments?*

Ans.

Ans. The Sum of the ten Commandments is to love the Lord our God with all our Heart, with all our Soul, with all our Strength, and with all our Mind; and our Neighbour as ourselves *r.*

r Mat. 22. 37, 38, 39, 40. Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind. This is the first and great Commandment. And the second is like unto it. Thou shalt love thy Neighbour as thyself. On these two Commandments hang all the Law and the Prophets.

42. [Q. *What is the Preface to the ten Commandments?*]

Ans. The Preface to the ten Commandments is in these Words, *I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the House of Bondage u.*

u Exod. 20. 2.

43. [Q. *What doth the Preface to the ten Commandments teach us?*]

Ans. The Preface to the ten Commandments teacheth us, that all they to whom God is related as the Lord their God *w* and Redeemer, are therefore under peculiar Obligations to keep all his Commandments *x.*

Deut. 11. 1. Thou shalt love the Lord thy God, and keep his Charge and his Statutes, and his Judgments, and his Commandments always.

x Luke 1. 74, 75. That we being delivered out of the Hands of our Enemies, might serve him without Fear, in Holiness and Righteousness before him all the Days of our Lives.

44. [Q. Which is the first Commandment ?

Ans. The first Commandment is, [Thou shalt have no other Gods before me.]

45. [Q. What is required in the first Commandment ?

Ans. The first Commandment requireth us to know *y*, and acknowledge God to be the only true God, and our God *z*, and to worship and glorify him accordingly *a*.

y 1 Chron. 28. 9. And thou Solomon my Son, know thou the God of thy Father.

z John 17. 3. And this is Life Eternal, that they might know thee the only true God.

Deut. 26. 17. Thou hast avouched the Lord this Day to be thy God.

a Deut. 10. 12. What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his Ways, and to love him, and to serve the Lord thy God with all thy Heart, and with all thy Soul.

46. [Q. What is forbidden in the first Commandment ?

Ans.

Ans. The first Commandment forbid-
deth the denying *b*, or not worshipping
and glorifying the true God, as God *c*,
and our God *d*, and the giving that Wor-
ship and Glory to any other, which is
due to him alone *e*.

b Psal. 14. 1. The Fool hath said in his Heart,
there is no God.

c Rom. 1. 20, 21. So that they are without Excuse;
because that when they knew God they glorified him
not as God.

d Joshua 24. 27. It shall be therefore a Witness un-
to you, lest ye deny your God.

e Rom. 1. 25. Who changed the Truth of God into
a Lye, and worshipped and served the Creature more
than the Creator, who is blessed for ever.

Mat. 4. 10. Thou shalt worship the Lord thy God,
and him only shalt thou serve.

47. [Q. *What are we especially taught
by these Words [before me] in the first
Commandments?*

Ans. These Words [*before me*] in the
first Commandment, teach us, that God
who seeth all Things, taketh Notice of,
and is much displeased with, the Sin of
having any other God *f*.

f Psal. 44. 20, 21. If we have forgotten the Name
of our God, or stretched out our Hands to a strange
God, shall not God search this out?

48. [Q. *Which is the Second Command-
ment?*

A a 3

Ans.

Ans. The Second Commandment is, [Thou shalt not make unto thee any graven Image, or any Likeness of any Thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth: Thou shalt not bow down thyself to them, nor serve them: For I the Lord thy God am a jealous God, visiting the Iniquity of the Fathers upon the Children unto the third and fourth Generation of them that hate me, and shewing Mercy unto Thousands of them that love me, and keep my Commandments.]

49. [Q. What is required in the Second Commandment ?

Ans. The Second Commandment requireth the receiving, observing g, keeping pure and entire all such religious Worship and Ordinances, as God hath appointed in his Word h.

g *Mat.* 28. 20. Teaching them to observe all Things whatsoever I have commanded you.

h *Deut.* 12. 32. What Thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it.

50. [Q. What is forbidden in the Second Commandment ?

Ans. The Second Commandment forbiddeth the worshipping of God by Images

images *i*, or any other Way not appointed in his Word *k*.

i Deut. 4. 15, 16. Take ye therefore good Heed unto yourselves; for ye saw no Manner of Similitude on the Day that the Lord spake unto you in Horeb; lest ye corrupt yourselves, and make you a graven Image.

k Col. 2. 18. Let no Man beguile you of your Reward, in a voluntary Humility, and worshipping of Angels, intruding into those Things which he hath not seen, vainly puffed up by his fleshly Mind.

Mat. 15. 9. But in vain do they worship me, teaching for Doctrines the Commandments of Men.

51. [Q. *What are the Reasons annexed to the Second Commandment?*

Ans. The Reasons annexed to the Second Command, are God's Sovereignty over us *l*, his Propriety in us *m*, and the Zeal he hath to his own Worship *n*.

l Psal. 22. 27, 28. All the Kindreds of the Nations shall worship before thee; for the Kingdom is the Lord's.

m Psal. 45. 11. He is thy Lord, and worship thou him.

n Exod. 34. 13, 14. But ye shall—break their Images, and cut down their Groves; for thou shalt worship no other God; for the Lord whose Name is jealous, is a jealous God.

52. [Q. *Which is the Third Commandment?*

Ans. The third Commandment is, [Thou shalt not take the Name of the Lord thy God

in vain; for the Lord will not hold him guiltless that taketh his Name in vain.]

53. [Q. *What is required in the third Commandment?*

Ans. The third Commandment requireth the holy and reverent Use of God's Names *o*, Titles *p*, Attributes *q*, Ordinances *r*, Word *s*, and Works *t*.

o Deut. 28. 58. That thou mayst fear this glorious and fearful Name the Lord thy God.

p Rev. 15. 3, 4. Thou King of Saints! Who shall not fear thee, O Lord, and glorify thy Name?

q 1 Tim. 1. 17. Unto the King eternal, immortal, invifible, the only wife God, be Honour and Glory.

r Psal. 89. 7. God is greatly to be feared in the Afsembly of the Saints.

s Prov. 13. 13. Whofo despifeth the Word shall be destroyed: But he that feareth the Commandment shall be rewarded.

t Job 36. 24. Remember that thou magnify his Work which Men behold.

54. [Q. *What is forbidden in the third Commandment?*

Ans. The third Commandment forbideth rash *u* and false swearing *w*, with all other profaning or abusing of any Thing whereby God makes himself known *x*.

u Mat. 5. 34, 35, 37. But I fay unto you, swear not at all: neither by Heaven, for it is God's Throne: nor by the Earth, for it is his Footstool:—But let your Communication be Yea, Yea, Nay, Nay.

w Prov.

u Prov. 30. 9. Left I be poor and steal, and take the Name of my God in vain.

x Mal. 1. 6. If I be a Master where is my Fear? saith the Lord of Hosts unto you, O Priests, that despise my Name.

55. [Q. *What is the Reason annexed to the third Commandment?*

Ans. The Reason annexed to the third Commandment is, that however the Breakers of this Commandment may escape Punishment from Men, yet the Lord our God will not suffer them to escape his righteous Judgment y.

y Mal. 2. 2. If ye will not hear, and if ye will not lay it to Heart, to give Glory unto my Name, saith the Lord of Hosts, I will even send a Curse upon you.

56. [Q. *Which is the fourth Commandment?*

Ans. The fourth Commandment is, [Remember the Sabbath Day to keep it holy, six Days shalt thou labour and do all thy Work, but the seventh Day is the Sabbath of the Lord thy God, in it thou shalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Man-Servant, nor thy Maid-Servant, nor thy Cattle, nor the Stranger that is within thy Gates. For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh

Seventh Day; wherefore the Lord blessed the Sabbath Day, and hallowed it.]

57. [Q. *What is required in the fourth Commandment?*

Ans. The fourth Commandment requireth the keeping holy to God such fit Times as he hath appointed in his Word *z*, expressly one whole Day in Seven to be an Holy Sabbath to himself *a*.

z Lev. 19. 30. Ye shall keep my Sabbaths.

a Deut. 5. 12. Keep the Sabbath to sanctify it, as the Lord thy God hath commanded thee.

58. [Q. *Which Day of the seven hath God appointed to be the weekly Sabbath?*

Ans. From the Beginning of the World God appointed the seventh Day of the Week to be the weekly Sabbath *b*, but (all Laws peculiar to the Jewish Sabbaths being, under the Authority of Christ *c*, abolished in the Gospel *d*,) the first Day of the Week is, from our Lord's Resurrection *e*, to be religiously observed as a Day of Rest and Worship to the End of the World *f*.

b Gen. 2. 3. And God blessed the seventh Day, and sanctified it.

c Mark 2. 28. Therefore the Son of Man is Lord also of the Sabbath.

d Col.

d Col. 2. 16. Let no Man therefore judge you in Meat or in Drink, or in Respect of an holy Day, or of the new Moons, or of the Sabbath Days, which are a Shadow of Things to come.

e Mark 16. 9. He was risen early the first Day of the Week.

f Acts 20. 7. And upon the first Day of the Week, when the Disciples came together to break Bread, *Paul* preached to them.

i Cor. 16. 1, 2. Concerning the Collection for the Saints,—upon the first Day of the Week let every one of you lay by him in Store, as God hath prospered him. *Rev. 1. 10.* I was in the Spirit on the Lord's Day.

59. [Q. *What was the Scripture Method of sanctifying the Sabbath?*]

Ans. The Scripture Method of sanctifying the Sabbath, was by a holy resting all that Day, even from such worldly Employments and Recreations, as are lawful on other Days *g*, and spending the whole Time in the publick and private Exercises of God's Worship *h*, except so much as is to be taken up in the Works of Necessity and Mercy *i*.

g Exod. 23. 12. On the seventh Day thou shalt rest.

h Acts 15. 21. For *Moses* of old Time hath in every City them that preach him, being read in the Synagogue every Sabbath Day.

2 Kings 4. 23. And he said, wherefore wilt thou go to him (*i. e. the Prophet, or publick Instructor*) to Day? It is neither a New Moon nor Sabbath.

Psal. 92. 1, 2, 4. A Psalm or Song for the Sabbath Day. It is a good Thing to give Thanks unto the Lord, and to sing Praise unto thy Name, O Most High:

High: to shew forth thy loving Kindness in the Morning, and thy Faithfulness in the Nights: For thou Lord hast made me glad through thy Work: I will triumph in the Works of thy Hands. *As in the Original.*

i Mat. 12. 11, 12. What Man shall there be among you that shall have one Sheep, and if it fall into a Pit on the Sabbath Day, will he not lay hold on it, and lift it out? How much then is a Man better than a Sheep? Wherefore it is lawful to do well on the Sabbath Day.

60. [Q. *What is forbidden in the fourth Commandment?*

Ans. The fourth Commandment forbiddeth the Omission and careless Performance of the Duties required *t*, and the profaning the Day by Idleness, or doing that which is in itself sinful *l*, or by unnecessary Thoughts, Words, or Works, about worldly Employments and Recreations *m*.

k Mal. 1. 13. Ye said also, behold what a Weariness is it; and ye have snuffed at it, saith the Lord of Hosts; and ye brought that which was torn; and the Lamé, and the Sick; thus you brought an Offering; Should I accept this of your Hands, saith the Lord?

l Ezek. 23. 28. They have defiled my Sanctuary in the same Day, and have profaned my Sabbaths.

m Isa. 58. 13. If thou turn thy Foot away from the Sabbath, from doing thy Pleasure on my holy Day, and call the Sabbath a Delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own Ways, nor finding thine own Pleasure, nor speaking thine own Words.

61. [Q.

61. Q. *What are the Reasons annexed to the fourth Commandment ?*

Ans. The Reasons annexed to the fourth Commandment are, God's allowing us six Days of the Week for our own Employments *n*, his challenging a special Propriety in the seventh *o*, his own Example *p*, and his Blessing the Sabbath Day *q*.

n *Exod.* 31. 15. Six Days may Work be done, but in the Seventh is the Sabbath of Rest.

o *Lev.* 23. 3. Ye shall do no Work therein, it is the Sabbath of the Lord in all your Dwellings.

p *Ex.* 31. 16, 17. The Children of Israel shall keep the Sabbath, — for in six Days the Lord made Heaven and Earth, and on the seventh Day he rested.

q *Gen.* 2. 3. And God blessed the seventh Day and sanctified it.

62. [Q. *Which is the fifth Commandment ?*

Ans. The fifth Commandment is, [*Honour thy Father, and thy Mother, that thy Days may be long upon the Land which the Lord thy God giveth thee.*]

63. [Q. *What is required in the fifth Commandment ?*

Ans. The fifth Commandment requireth the preserving the Honour, and performing the Duties which we owe to our Natural Parents *r*, and (by Purity of

B b

(Reason

Reason) to every one in their several Places and Relations *s*, as Superiors *t*, Inferiors *u*, or Equals *w*.

r Eph. 6. 1. Children obey your Parents in the Lord.

s Eph. 5. 21. Submitting yourselves one to another in the Fear of God.

t 22. Wives submit yourselves to your own Husbands.

i Pet. 2. 17, 18. Honour the King, Servants be subject to your Masters, with all Fear.

u Col. 4. 1. Masters give unto your Servants that which is just and equal.

w Rom. 12. 10. Be kindly affectioned one to another, with brotherly Love, in Honour preferring one another.

64. [Q. *What is forbidden in the fifth Commandment?*

Ans. The fifth Commandment forbiddeth the neglecting of, or doing any Thing against the Honour and Duty which belongeth to every one in their several Places and Relations *x*.

x 2 Tim. 3. 1, 2, 3, 4. In the last Days perilous Times shall come; for Men shall be lovers of their own selves,——disobedient to Parents, unthankful, unholy, without natural Affection, Truce breakers,——Traytors.

65. [Q. *What is the Reason annexed to the fifth Commandment?*

Ans.

Ans. The Reason annexed to the fifth Commandment, is a Promise of long Life and Prosperity (as far as it shall serve for God's Glory, and their own Good,) to all such as keep this Commandment y.

y *Eph.* 6. 2, 3. Honour thy Father and Mother, (which is the first Commandment with Promise,) that it may be well with thee, and thou mayst live long on the Earth.

66. [Q. Which is the sixth Commandment ?

Ans. The sixth Commandment is, [Thou shalt not kill.]

67. [Q. What is required in the sixth Commandment ?

Ans. The sixth Commandment requireth all lawful Endeavours to preserve our own Life z, and the Life of others a.

z *Eph.* 5. 29. No Man ever yet hated his own Flesh but nourisheth and cherisheth it.

Mat. 10. 23. When they persecute you in this City, flee ye into another.

a *Job* 29. 13. The Blessing of him that was ready to perish came upon me.

Mat. 2. 13. Arise, and take the young Child and his Mother, and flee into *Egypt*——for *Herod* will seek the young Child to destroy him.

68. [Q. What is forbidden in the sixth Commandment ?

Ans. The sixth Commandment forbid-
deth the taking away of our own Life *b*,
or the Life of our Neighbour unjustly *c*,
and whatsoever tendeth thereunto *d*,

b Acts 16. 28. Paul cried with a loud Voice, saying,
do thyself no harm.

c Gen. 9. 6. Whoso sheddeth Man's Blood, by Man
shall his Blood be shed.

d Eccles. 7. 17. Be not overmuch wicked, neither
be thou foolish, why shouldst thou die before thy Time:

1 John 3. 15. Whosoever hateth his Brother is a
Murderer.

69. [Q. Which is the seventh Command-
ment ?

Ans. The seventh Commandment is,
[Thou shalt not commit Adultery.]

70. [Q. What is required in the seventh
Commandment ?

Ans. The seventh Commandment re-
quireth the Preservation of our own *e*, and
our Neighbour's Chastity *f*, in Heart *g*,
Speech *h*, and Behaviour *i*.

e 1 Thes. 4. 4. That every one of you should know
how to possess his Vessel in Sanctification and Honour.

f Eph 5. 11, 12. Have no Fellowship with the un-
fruitful Works of Darkness, but rather reprove them ;
for it is a Shame even to speak of those Things which
are done of them in Secret.

g 1 Pet. 2. 11. Abstain from fleshly Lusts which
war against thy Soul.

h Eph:

b Eph. 4. 29. Let no corrupt Communication proceed out of your Mouth, but that which is good to the Use of edifying.

i 1 Pet. 3. 2. While they behold your chaste Conversation.

71. [Q. *What is forbidden in the seventh Commandment?*]

Ans. The seventh Commandment forbiddeth all unchaste Thoughts *k*, Words *l* and Actions *m*.

k Mat. 5. 28. Whoso looketh on a Woman to lust after her, hath committed Adultery with her already in his Heart.

l Eph. 5. 4. Neither Filthiness, nor foolish talking, nor jesting, which are not convenient.

m Rom. 13. 13. Not in Chambering and Wantonness.

72. [Q. *Which is the eighth Commandment?*]

Ans. The eighth Commandment is, [Thou shalt not Steal.]

73. [Q. *What is required in the eighth Commandment?*]

Ans. The eighth Commandment requireth the lawful procuring and furthering the Wealth and outward Estate of ourselves *n*, and others *o*.

n Eph. 4. 28. Let him that stole steal no more, but rather let him labour, working with his Hands the

Thing which is good, that he may have to give to him that needeth.

1 *Tim.* 5. 8. If any provide not for his own, and especially for those of his own House, he hath denied the Faith, and is worse than an Infidel.

o *Mat.* 7. 12. Whatsoever ye would that Men should do unto you, do you even so to them.

Phil. 2. 4. Look not every Man on his own Things, but every Man also on the Things of others,

74. [Q. *What is forbidden in the eighth Commandment?*

Ans. The eighth Commandment forbiddeth whatsoever doth or may unjustly hinder our own *p*, or our Neighbour's Wealth or outward Estate *q*.

p *Prov.* 28. 19. He that followeth after vain Persons shall have Poverty enough.

Prov. 18. 9. He also that is slothful in Work, is Brother to him that is a great Waster.

q *Prov.* 3. 27. With-hold not Gold from them to whom it is due, when it is in the power of thine Hand to do it.

Zech. 7. 10. Oppress not the Widow, nor the Fatherless, the Stranger nor the Poor.

Lev. 19. 11. Ye shall not steal, neither deal falsely, neither lie one to another.

75. [Q. *Which is the ninth Commandment?*

Ans. The ninth Commandment is, [Thou shalt not bear false Witness against thy Neighbour.

76. Q

76. [Q. *What is required in the ninth Commandment ?*

Ans. The ninth Commandment requireth the maintaining and promoting of Truth between Man and Man *r*, and of our own *s*, and our Neighbour's good Fame *t*, especially in Witness-bearing *u*.

r *Ep'.* 4. 25. Speak every Man Truth with his Neighbour, for ye are Members one of another.

s *Phil.* 4. 8. Whatsoever Things are honest, whatsoever Things are lovely, whatsoever Things are of good Report ; if there be any Virtue ; and if there be any Praise ; think on these Things.

t *Psal.* 15. 3. Nor taking up a Reproach against his Neighbour.

3 John v. 12. *Demetrius* hath a good Report of all Men, and of the Truth itself : yea and we also bear Record.

u *Prov.* 14. 5, 25. A faithful Witness will not lie,
— A true Witness delivereth Souls.

77. [Q. *What is forbidden in the ninth Commandment ?*

Ans. The ninth Commandment forbiddeth whatsoever is prejudicial to Truth *w*, or injurious to our own *x*, or our Neighbour's good Name *y*.

w *Rom.* 3. 13. With their Tongues they have used Deceit.

x *1 Tim.* 5. 14. Give none Occasion to the Adversary to speak reproachfully.

y *James* 4. 11. Speak not evil of one another.

78. [Q.

78. [Q. Which is the tenth Commandment ?]

Ans. The tenth Commandment is, [Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife; nor his Man-Servant, nor his Maid-Servant, nor his Ox, nor his Ass, nor any Thing that is thy Neighbour's.]

79. [Q. What is required in the tenth Commandment ?]

Ans. The tenth Commandment requireth full Contentment with our own Condition *z*, with a right and charitable Frame of Spirit towards our Neighbour, and all that is his *a*.

z Heb. 13. 5. Be content with such Things as you have.

a Rom. 12. 10, 13, 15. Be kindly affectioned one towards another, —distributing to the Necessity of the Saints; given to Hospitality, —rejoice with them that do rejoice, and weep with them that weep.

80. [Q. What is forbidden in the tenth Commandment ?]

Ans. The tenth Commandment forbiddeth all Discontent with our own Estate *b*, envying or grieving at the good of our Neighbour *c*, and all inordinate Motions and Affections to any Thing that is his *d*.

b 1 Cor. 10. 10. Neither murmur ye.

c 1 Cor. 13. 4. Charity envieth not.

d Luke 12. 15. Take heed and beware of Covetousness,

81. Q.

81. Q. *Why are not Sins against our selves, and the Duties we owe to our selves expressly mentioned in the ten Commandments?*

Ans. They are implied in the Commands which relate to God and our Neighbour *e*, which Commands cannot be kept if we Neglect the Duties owing to our selves *f*.

e Mat. 22. 37, 39, 40. Thou shalt love the Lord thy God with all thy Heart,——and thou shalt love thy Neighbour as thyself; on these two Commandments hang all the Law and the Prophets.

f 2 Tim. 3. 4. Lovers of Pleasure, more than Lovers of God.

Rom. 8. 8. They that are in the Flesh cannot please God.

82. Q. *Is any Man able perfectly to keep the Commandments of God?*

Ans. No meer Man since the Fall is able in this Life perfectly to keep the Commandments of God *b*, but doth daily break one or other of them in Thought *i*, Word *k*, or Deed *l*.

b Eccles. 7. 20. For there is not a just Man upon Earth that doeth Good and sinneth not.

i Gen. 8. 21. The Imagination of Man's Heart is evil from his Youth.

k James 3. 8. The Tongue can no Man tame; it is an unruly Evil, full of deadly Poison.

l James 3. 2. In many Things we offend all.

83. Q. *Are all Transgressions of the Law equally heinous?*

Ans. Some Sins in themselves, and by Reason of several Aggravations are more heinous in the Sight of God than others *m*.

m *John* 19. 11. He that delivered me unto thee hath the greater Sin.

84. Q. *What doth Sin deserve?*

Ans. Sin deserves God's Wrath and Curse, both in this Life *n*, and that which is to come *o*.

n *Prov.* 3. 33. The Curse of the Lord is in the House of the Wicked.

o *Mat.* 25. 41. Then shall he say unto them on the Left Hand, depart from me ye cursed into everlasting Fire.

85. Q. *What doth God require of us that we may escape his Wrath and Curse due to us for Sin?*

Ans. To escape the Wrath and Curse of God due to us for Sin, God requireth of us Faith in Jesus Christ, Repentance unto Life *p*, with the diligent Use of all the outward Means, whereby Christ communiceth to us the Benefits of Redemption *q*.

p *Acts* 20. 21. Testifying both to the Jews, and also to the Greeks, Repentance towards God, and Faith towards our Lord Jesus Christ.

q *John*

q *John* 6. 27. Labour—for that Meat which endureth unto everlasting Life, which the Son of Man shall give unto you.

86. Q. *What is Faith in Jesus Christ?*

Ans. Faith in Jesus Christ is such a firm and hearty Perswasion *r*, of the Truth of his Gospel *s*, as is productive of Obedience to it *t*.

r *Acts* 8. 37. If thou believest with all thine Heart, thou mayest.

s *Mark* 1. 14, 15. Jesus came preaching the Gospel of the Kingdom of God, saying, — Believe the Gospel.

t *James* 2. 20, 22. Faith without Works is dead. — By Works is Faith made perfect.

Heb 5. 9. He became the Author of eternal Salvation unto all them who obey him.

87. Q. *What is Repentance unto Life?*

Ans. Repentance unto Life is a saving Change *w*, wherein a Sinner out of a true Sense of his Sin *x*, and Apprehension of the Mercy of God in Christ *y*, doth with Grief, and Hatred of his Sin *z*, turn from it unto God *a*, with full Purpose of, and Endeavour after new Obedience *b*.

w *Acts* 11. 18. Then hath God also to the Gentiles granted Repentance unto Life.

x *Acts* 2. 37. When they heard this they were pricked in their Heart, and said unto Peter, and to the rest of the Apostles, Men and Brethren what shall we do?

y *John*

y John 2. 1, 2. If any Men sin we have an Advocate with the Father, Jesus Christ the Righteous; and he is the Propitiation of our Sins, and not for ours only, but for the Sins of the whole World.

x Ezek. 36. 31. Then shall ye Remember your own evil Ways, and Doings that were not good, and shall lothe yourselves in your own Sight, for your Iniquities.

a Ezek. 18. 30. Repent and turn yourselves from all your Transgressions.

b Acts 16. 20. That they should repent and turn to God, and do Works meet for Repentance.

88. Q. *What are the outward Means whereby Christ communiceth to us the Benefits of Redemption?*

Ans. The outward and ordinary Means whereby Christ communiceth to us the Benefits of Redemption, are his Ordinances, especially the Word, Sacraments, and Prayer *c*, all which, to the well disposed and Sincere, are made effectual to Salvation *d*.

c Acts 2. 41, 42. Then they that gladly received his Word were baptized, — and they continued stedfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread, and in Prayers.

d Luke 8. 15. But that on the good Ground are they, which in an honest and good Heart, having heard the Word, keep it, and bring forth Fruit and Patience.

89. Q. *How is the Word made effectual to Salvation.*

Ans.

Ans. The Spirit of God maketh the reading, but especially the preaching of the Word an effectual Means *e* of convincing and converting Sinners *f*, and of building them up in Holiness *g*, and Comfort *h*, through Faith unto Salvation *i*.

e 1 Cor. 3. 7. So then neither is he that planteth any thing, neither he that watereth, but God that giveth the Increase.

f Psal. 19. 7. The Law of the Lord is perfect converting the Soul.

g Eph. 4. 11, 12. And some Pastors and Teachers for the perfecting of the Saints,—for the edifying the Body of Christ.

Tit. 2. 12. Teaching us that—we should live soberly, righteously, and godly.

h Rom. 5. 14. That we through—Comfort of the Scriptures might have Hope.

i Rom. 1. 16. The Gospel of Christ—is the Power of God unto Salvation, to every one that believeth.

90. Q. *How is the word to be read and heard that it may become effectual to Salvation?*

Ans. That the Word may become effectual to Salvation, we must attend thereunto with Diligence *k*, Preparation *l*, and Prayer *m*, receive it with Faith *n*, and Love *o*, lay it up in our Hearts *p*, and practise it in our Lives *q*.

k Acts 17. 11. They—searched the Scriptures daily.

Jam. 1. 19. Let every Man be swift to hear.

1 Pet. 2. 1, 2. Wherefore laying aside all Malice,

and all Guile, and Hypocrisies, and Envies, and all evil speaking: as new-born Babes, desire the sincere Milk of the Word; that ye may grow thereby.

m Psal. 119. 18. Open thou mine Eyes that I may behold wondrous Things out of thy Law.

n Heb. 4. 2. The Word preached did not profit them, not being mixed with Faith in them that heard it.

o 2 Thes. 2. 10. They received not the Love of the Truth that they might be saved.

p Psal. 119. 11. Thy Word have I hid in mine Heart, that I might not sin against thee.

q James 1. 25. But whoso looketh into the perfect Law of Liberty, and continueth therein, he being not a forgetful Hearer, but a Doer of the Word, that Man shall be blessed in his Deed.

91. Q. How do the Sacraments become effectual Means of Salvation?

Ans. The Sacraments become effectual Means of Salvation, by the working of the Spirit on those who with a right Disposition receive them *r*.

r Tit. 3. 5. According to his Mercy he saved us, by the washing of Regeneration, and Renewing of the Holy Ghost.

1 Pet. 3. 21. The like Figure whereunto even Baptism doth also now save us (not the putting away the Filth of the Flesh, but the Answer of a good Conscience towards God) by the Resurrection of Jesus Christ.

92. Q. What is a Sacrament?

Ans. A Sacrament is an holy Ordinance instituted by Christ, wherein by sensible Signs, Christ and the Benefits of the New Covenant are represented, sealed and applied to us *s*.

s Gen.

1 Gen. 17. 10, 11. This is my Covenant which ye shall keep between me and you, and thy Seed after thee, every Manchild among you shall be circumcised, — and it shall be a Token of the Covenant betwixt me and you.

Luke 22. 19, 20. And he took Bread and gave Thanks, and break it, and gave it unto them saying, This is my Body which is given for you, this do in Remembrance of me. Likewise also the Cup after Supper, saying, this Cup is the new Testament in my Blood, which is shed for you.

93. *Q. Which are the Sacraments of the new Testament?*

Ans. The Sacraments of the new Testament are Baptism *z*, and the Lord's Supper *u*.

1 Mark 16. 16. He that believeth and is baptized shall be saved.

1 Cor. 11. 23. For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same Night in which he was betrayed, took Bread, &c.

94. *Q. What is Baptism?*

Ans. Baptism is a Sacrament, wherein the washing with Water *w*, in the Name of the Father, and of the Son, and of the Holy Ghost *x*, doth signify and seal our ingrafting into the Body of Christ, and partaking of the Benefits of the Covenant of Grace, and our Engagement to be the Lord's *y*.

Act. 10. 47. Can any Man forbid Water that these should not be baptized, which have received the Holy Ghost, as well as we?

x Mat. 28. 19. Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

y Gal. 3. 27, 29. For as many of you as have been baptized into Christ have put on Christ,—and if ye be Christ's, then are ye *Abraham's* Seed, and Heirs according to the Promise.

Rom. 12. 5. We are one Body in Christ.

1 Cor. 12. 27. Ye are the Body of Christ.

95. Q. *To whom is Baptism to be administered?*

Ans. Baptism is not to be administered to any that are out of the visible Church, till they profess their Faith in Christ, and Obedience to him; but the Infants of such as are Members of the visible Church are to be baptized *a.*

x Act. 8. 36, 37. The Eunuch said, See here is Water, what doth hinder me to be baptized? And *Philip* said, If thou believest with all thine Heart, thou mayest.

a Gen. 17. 7, 10. And I will establish my Covenant between me and thee, and thy Seed after thee, in their Generations for an everlasting Covenant, to be a God unto thee, and to thy Seed after thee,—This is my Covenant which ye shall keep, between me and you, and thy Seed after thee, every Man-child among you shall be circumcised.

1 Cor. 7. 14. For the Unbelieving Husband is sanctified by the Wife, and the Unbelieving Wife is sanctified by the Husband, else were your Children unclean, but now are they holy.

Luke 18. 15, 16. They brought unto him also Infants—and *Jesus* said,—of such is the Kingdom of God.

Mat.

Mat. 28. 19. Go ye therefore and Disciple * all Nations, baptizing them.

That little Children may be discipled (or made Disciples (see *Acts 15. 10.* compared with Verse 1. Besides, if Infants of Believers are not rank'd with those that were to be barr'd from Communion with the Church of God, but are reputed as holy, (see *1 Cor. 7. 14.*) And if the Gospel-Kingdom doth partly consist of Infants, (*Luke 18. 16.*) then they must belong to Christ's School, (which is the same with his Church and Kingdom;) and if made his Scholars, or if discipled, they are to be baptized by Christ's Order.

That Infant-Baptism was practis'd amongst the Ancients cannot well be called in Question; since *Origen* proposed it as a Query, † Whether the Angels began their Guardianship over little ones at the Time of their Birth, or their Baptism: And 66 Bishops in an *African Synod*, in the Year 254, determined that there was no need of deferring the baptizing of Children till the 8th Day, (as in the Case of the Jewish Circumcision) nor yet till the 4th or 5th Day from their Birth. *Enquiry, &c. Part II. p. 46.* Yea the Apostolical Constitutions expressly say, Baptize your Infants and bring them up in the Nurture and Admonition of God.

96. Q. *What is the Lord's Supper?*

Ans. The Lord's Supper is a Sacrament, wherein by giving and receiving Bread and Wine according to Christ's Appointment, his Death is shew'd forth *a*, and the worthy Receivers declaring their Thankfulness to God for redeeming Love *b*, and renewing their Obligations to own and obey the Gospel *c*, are assured of partaking in the Benefits obtain'd by a crucified Saviour *d*.

* *As in the Original.*

† *Lib. 6. l. 15.*

a 1 Cor. 11. 26. As often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come.

b 1 Cor. 2. 46. They continued daily with one Accord in breaking of Bread—praising God.

c 1 Cor. 10. 16. The Bread which we break is it not the Communion of the Body of Christ?

d Luke 22. 20, This Cup is the New Testament in my Blood.

97. Q. *What is required to the worthy receiving of the Lord's-Supper?*

Ans. It is required of them that would worthily partake of the Lord's-Supper, that they examine themselves of their Knowledge to discern the Lord's Body *d*, of their Faith *e*, of their Repentance *f*, Love *g*, and new Obedience *h*, lest coming unworthily, they eat and drink Judgment to themselves *i*.

a 1 Cor. 11. 28, 29. But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup; for he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body.

e 2 Cor. 13. 5. Examine yourselves whether ye be in the Faith.

f 1 Cor. 11. 31. For if we would judge ourselves we should not be judged.

g 1 Cor. 11. 18, 20. When ye come together in the Church, I hear that there be Divisions among you. When we come together therefore into one Place, this is not to eat the Lord's Supper.

h 1 Cor. 5. 8. Therefore let us keep the Feast, not with the old Leaven, neither with the Leaven of Malice and Wickedness, but with the unleavened Bread of Sincerity and Truth,

1 Cor.

i 1 Cor. 11. 27. Wherefore whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.

98. Q. *What is Prayer?*

Ans. Prayer is an offering up of our Desires to God *k*, for things agreeable to his Will *l*, in the Name of Christ *m*, with Confession of our Sins *n*, and thankful Acknowledgment of his Mercies *o*.

k *Psal.* 62. 8. Trust in him at all Times, ye People pour out your Hearts before him : God is a Refuge for us.

l *Rom.* 8. 27. And he that searcheth the Hearts knoweth what is the Mind of the Spirit, because he maketh Intercession for the Saints according to the Will of God.

m *John* 16. 23. Whatsoever ye shall ask of the Father in my Name, he will give it you.

n *Dan.* 9. 4. And I prayed unto the Lord my God, and made my Confession.

o *Phil.* 4. 6. Be careful for nothing; but in every Thing by Prayer and Supplication with Thanksgiving, let your Requests be made known unto God.

99. Q. *What Rule hath God given for our Direction in Prayer?*

Ans. The whole sacred Scripture is of Use to direct us in praying to God *p*, the Gospel teaches us to pray in the Mediator's Name *q*, and in other Particulars we have special Direction in that Form and Pattern of Prayer which Christ gave to his Disciples commonly called the Lord's Prayer *r*.

1 John 5. 14. If we ask any thing according to his Will he heareth us.

2 John 16. 24. Hitherto ye have asked nothing in my Name; ask and ye shall receive.

1 Mat. 6. 9. After this Manner therefore pray ye, Our Father which art in Heaven, hallowed be thy Name, &c.

Luke 11. 2. When ye pray, say, Our Father, &c.

100. Q. *What doth the Preface of the Lord's Prayer teach us?*

Ans. The Preface of the Lord's Prayer, which is [*Our Father which art in Heaven*] teacheth us to draw near to God with all holy Reverence, and Confidence, as Children to a Father able and ready to help us, and that we should pray with w and for others.

1 Heb. 12. 28. Serve God acceptably with Reverence and godly Fear.

1 Rom. 8. 15. For ye have not received the Spirit of Bondage again to fear; but ye have received the Spirit of Adoption, whereby we cry, Abba Father.

4 Luke 11. 13. If ye then being evil, know how to give good Gift unto your Children, how much more shall your heavenly Father give the holy Spirit to them that ask him?

10 Acts 20. 36. And when Paul had thus spoken, he kneeled down and prayed with them all.

2 Tim. 2. 1. I exhort therefore, that first of all, Supplications, Prayers, Intercessions, and giving of Thank be made for all Men.

101. Q. *What do we pray for in the first Petition?*

Ans. In the first Petition which is [*Hallowed be thy Name*] we pray that God would

would enable us *y*, and others, to glorify him in all that whereby he maketh himself known *z*, and that he would dispose all Things to his own Glory *a*.

y Psal. 86. 11. Teach me thy Way, O Lord, —
unite my Heart to fear thy Name.

z Psal. 67. 3. Let the People praise thee, O God,
let all the People praise thee.

a John 12. 28. Father, glorify thy Name.

102. Q. *What do we pray for in the second Petition?*

Ans. In the second Petition, which is [*thy Kingdom come*] we pray that Satan's Kingdom may be destroy'd *b*, and that the Kingdom of Grace may be advanced *c*, that we *d*; and others may be brought into it and kept in it *e*, and be hastening in Preparation for the Kingdom of Glory *f*.

b Psal. 68. 1. Let God arise, let his Enemies be scatter'd, let them also that hate him flee before him.

c Isa. 62. 6, 7. Ye that make mention of the Lord keep not silence; — till he make Jerusalem a Praise in the Earth.

d Col. 1. 12, 13. Giving Thanks unto the Father — who hath delivered us from the Power of Darknes, and hath translated us into the Kingdom of his dear Son.

e Psal. 2. 8. Ask of me and I shall give thee the Heathen for thine Inheritance, and the uttermost Parts of the Earth for thy Possession.

f 2 Pet. 3. 12. Looking for and hastening unto the coming of the Day of God.

103. Q. *What do we pray for in the third Petition?*

Ans.

Ans. In the third Petition, which is [*thy Will be done on Earth as it is in Heaven*] we pray that God by his Grace would make us able and willing to know, obey *g*, and submit to his Will in all Things *b*, as the Angels do in Heaven *i*.

g *Psal.* 119. 34. Give me understanding and I shall keep thy Law: Yea, I shall observe it with my whole Heart.

b *Luke* 22. 42. Not my Will, but thine be done.

i *Psal.* 103. 20, 21, 22. Bless the Lord, ye his Angels, that excell in Strength, that do his Commandments — Ye Ministers of his that do his Pleasure. — Bless the Lord, O my Soul.

104. Q. What do we pray for in the fourth Petition?

Ans. In the fourth Petition which is [*Give us this Day our daily Bread*] we pray that of God's free Gift we may receive a competent Portion of the good Things of this Life *k*, and enjoy his Blessing with them *l*.

k *Prov.* 30. 8. Feed me with Food convenient for me.

l *Deut.* 26. 15. Look down from thy holy Habitation, from Heaven, and bless thy People Israel, and the Land which thou hast given us.

105. Q. What do we pray for in the fifth Petition?

Ans. In the fifth Petition, which is [*and forgive us our Debts, as we forgive our Debtors*]

Debtors] we pray that God for Christ's Sake would freely pardon all our Sins, which we are the rather encouraged to ask, if by his Grace we are disposed and enabled from the Heart to forgive others.

m Dan. 9. 16, 17. O Lord, according to all thy Righteousness, I beseech thee, let thine Anger, and thy Fury be turned away, — hear the Prayer of thy Servant, and his Supplication, — for the Lord's Sake.

John 15. 16. That whatsoever ye shall ask of the Father in my Name he may give it you.

n Mark 11. 25. And when ye stand praying, forgive, if you have ought against any, that your Father which is in Heaven may forgive you your Trespases.

106. Q. *What do we pray for in the sixth Petition?*

Ans. In the sixth Petition, which is [*and lead us not into Temptation, but deliver us from Evil*] we pray that God would either keep us from being tempted to Sin, or support and deliver us when we are tempted.

o Mat. 26. 41. Watch and pray that ye enter not into Temptation.

p Luke 22. 31, 32. Behold Satan hath desired to have you, that he may sift you as Wheat, but I have prayed for thee that thy Faith fail not.

Psal. 19. 13. Keep back thy Servant also from presumptuous Sins.

107. Q. *What doth the Conclusion of the Lord's Prayer teach us?*

Ans. The Conclusion of the Lord's Prayer,

er, which is, [*for thine is the Kingdom, and the Power, and the Glory, for ever, Amen.*] teacheth us to take our Encouragement in Prayer from God only *q*, and in our Prayers to praise him, ascribing Kingdom, Power, and Glory to him *r*, And in Testimony of our sincere and fervent Desires and Assurance of being heard, to say, *Amen s*.

q Dan. 9. 18, 19. We do not present our Supplications before thee for our Righteousnesses, but for thy great Mercies. O Lord hear; O Lord, forgive; O Lord, hearken, and do; defer not for thine own Sake, O my God.

r 1 Chron. 29. 11, 13. Thine, O Lord, is the Greatness, and the Power, and the Glory, and the Victory, and the Majesty, for all that is in the Heaven, and in the Earth is thine. Now therefore our God we thank thee, and praise thy glorious Name.

s Rev. 22. 20. Amen, even so come, Lord Jesus.

F I N I S.

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